

1593.
DAVID
SETTNG against
great Go-
LIAH.

Containing divers no-
table Treatises, the
names whereof fol-
low next after this
Epistle to the
Reader.

by R. H.

Marshall.

Worlde's Almanac.

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Thomas Howett

his book 1732



Thomas Howett

his book 1732

William
Howett his
book October
the 6. 1766

32

To the Right Worshipfull
Sir George Calveley knight,
High Sheriff of the Countie
Palantine of Chester: in-
crease of wor-
ship, &c.

THe earth being the common mother of all living creatures, and the gentle mother of man, deserves a name more plentiful crop of increase, than can possibly be measured; than can be the skill of the husbandman in sowing him, or the art of the weaver in rearing him. A pithic persuasion to this simplicenesse, and such a notable instance to confirm it, as a better, no northeilke, cannot be devised or imagined.

The consideration wherefore the Right Worshipfull, sinking into mine understanding, and compared with the manifold curiosities, which continually haue ensued from you, to my no small comfort,

THE EPISTLE.

and commoditie hath incensed & set me
on fire, though not as I woulde, yet as I
could, to shewe some manifest signe and
argument, that I haue your Worshippes
goodnesse in freshe and dailie memorie:
which although I dare not vowe to re-
quite, yet wil I do what I can in some re-
spe& to de' erue .

Vouchsafe therefore, Right Worship-
full, in the meane time, since I haue no
precious mines, to accept and like wel of
this my simple mite : simple I confess in
common valuation: but precious I dare
auouch, in sound iudgement and reason.
A booke it is which a kinsman of mine,
not so deere as deere vnto mee, at my vr-
gent request bestowed vpon mee in wri-
ting for my priuate vse, and peculiar ex-
ercise.

Wherof when I had marked the com-
moditie, and sawe that to communicate
the same vnto the flocke of the faithfull,
were much better, and more thankswor-
thie, than to keepe it at home in my
coffer impounded as my proper possession,
and partition of my patrimonye : I was
won and perswaded, at the importunate
lure and instance of sondrie my trustie
friends, who vpon circumspect perusing
of the same, gaue it due and deserued
commendation , to consent and agree,
Auctore agrè serente, J: prosus inuiso, that
it

DEDICATORIE.

it shoulde bee published for the common
benefite of the multitude.

Very loth I was, I speake my conscience, to offend my kinsman and friend in
anye pointe of presumption : and muche
more loath, I vter my secret thought, to
greeue any godlie and devout soule, by
detaining any thinge , the vse whereof
might increase their comfort. But beyng
assaulted, as I was, incessantlie, with ve-
hement perswasions and not able with al
my ffe wits, to withstand their weakest
reason , I became willing to bee ordered
and ruled , as they by discretion mighte
dispose me in so honest a request.

The same not in writing, Right Wor-
shipful, as I had it : but in printe, as you
haue it, being the firstlings of a Cheshire
wit , gathered in a famous seedeplot of
great learning and profound knowledge
I present vnto you with suche submissiōn
as becometh an inferiour to his superiour ,
a clenty to his patronē, a welwille to
his benefactor.

Beseeching you, of your accustomed
curtesie, that as you haue from time to
time beeene, not onely an earnest fauou-
rer and furtherer of godlie and zealous
men , but also a supporter and maintey-
ner of vertuous and Christian meaneings
so it would please you, with your title of
credit and countenance, as with a shield,

THE EPISTLE.

to defend this religious worke, againste
the dantes of the malicious : that vnder-
propred with so strong a piller, and ar-
med with such furniture of munition and
defense , it may haue safe conduct and
frec passage, euen through the middest of
Gods enimies, and so come to the hands
of the wel disposed and devout.

Thus abruptlie concluding, I commit
your Worship, and al yours, to the iuiti-
on and safegard of him, who never faileth
his, the Lord God almighty, who as hi-
thereto he hath, so hereafter he will,
euen vntil the day of your death,

I doubt not blesse you with
the dew of heauen, I
meane bis grace:
wherevnto I
say Amen.

* * *

Your Worships
for sundry causes
most dutifullly bound,

WILLIAM BAKER

The Epistle to the Reader.

Our aduersarie the diuell is f
watchfull alson to discouer
man, that (as Peter speaketh)
he roresh and riemeth aboue
seeking by al meane possible
to deuouse him. Thus his
gre
nnesse to swallowe vs ought to bee a sufficient
motive to make man warie, and a forceable
meane to raise him out of the daungerous bed
of sinne: wherein we daylye, yea, and almoste
surely commit spirituall fornication with the

Besides this, at baptisme our furies in our
chylde, did make their protestation before God
the father, and mother Ierusalem, that we shold
leue the whorish embracings of Satan, and
marrie our selues to holines of life unto Christ
no less carefullie than he in the vertus of his
covenant mercifully did offer himselfe with all
his preious jewels at baptisme.

The marriage was solemnisitie celebrased by
God the father, in the wondre of the virgin

TO THE READER.

Marie: but at baptisme, wee in our owne persons doe as it were ratifie it: protesting that Christ shal be our husband, and that from that time we wil take our farewell of the dyuell, the world, the flesh and al our enimes:

Thus being married before such witnessses, we cannot reclaime our league of chasteitie, unlesse we wil haue God himselfe, and our mother the Churche, and Christ himselfe wth al his holly espouse, to beare witnesse of condamnation agynst vs, to the ioy of Satan our capitall aduersarie.

And therefore where the danel is called a Dragon with seven heads for his subtlety: and ten hornes, for his crueltie: and now is dust and ashes by nature prone to euill, and therefore vnable to withstand him: it behoueth him to take that for his weapon which may keepe him safe from the invasion of Satan: and use that remedie, whereby he may preserue himselfe from perury, and that is prayer.

Wherefore, when man is enuironed with enimes, when a guilty conscience warreth against him, when the world by falsehood, and the flesh by her alluyementis is aboue to deceiue him: then is flandish him upon to take priser in hande, that he may be able to conquer al those monstrosous Hydras or rather deceiptful whors, which trim and furnish themselves some way or other, to make Christ our Saviour a w'dow.

And truely if that man woulde deeply consider with himselfe, either that he is a periu-

TO THE READER.

red person that giveth place to the Dyuell: or that he dooth to his power make Christ a weeping widdowe, as cursed Ierusalem did: or that Satan by trapping him in his whoorish trickes did utterlie undee him: it woldde net onlye iniuste him, but euene enforce him to praier, which is the onely means that is able to keepe vs true and faithfull viues to Christ Iesus.

And therefore the Lord our gracious Saviour weighing with himselfe not so much mannes naughtinesse, for the which hee deserueth a diuorcement: as Satans wonderous pollcie, and his mothers wombe wherein he married vs, and baptisme, wherein he dooth appayell vs with his righteousness, as glorious brides, least that wee should play the harloss to our own harme, a bom he had bought with his pretious blond, he willeth and as it were beseecheth vs, to take praier, and so to take assistance, that wee may lye chaste from al sinne, euene his for ever.

Come unto me, saith he, al ye that are heavy and laden, and I wil refresh you. Behold, notwithstanding our divers and sundrie fornicati ons committed with Satan: yet the Lorde our gracious husband calleth vs unto him, & not willing to diuorse vs: and inviteth vs to praier, that knowing and acknowledging our owne weakenes, to withstand the whoorish intisementes of the Dyuell, we may desire him our helpe to help and assist vs.

And truelie, as for praier, we ought so much the more readilie to use it, becauseby it was

TO THE READER.

pearse the heauens, because by it we come into
the Groomes chamber, and flie as with winges
into the lap of our louing husband Iesus. And
what honest wife would not ffe to her husband,
when an harlot seeketh to abuse hir?

Sith therefore Satan cometh from the wombe
by harlotish trippings seeketh to withdrawe us
from so louing an husband as Christ Iesus, who
shed his owne pretious hart bloud to redeeme
us: then, whensoeuer he attempteth to trap us,
it shall be our best safety to leap into his wondres
and to runne into his bosome by fervent & faith
full praier, that beeing married to him in the
verue of the cōenant, we may continue chaste
to the end.

Otherwise, if being tempted we suffer him
to ouertempt vs: we shew our selues not onelie
despisers of his bloud, but also prophaneers of so
holie a marrage, which was kept by the blessed
and glorious Trinitie in the wombe of the vir-
gine Marie.

And with what face shall wee present our
selues before so louing an husband as Iesus Christ
at the day of iudgement, if that we yeld heire
to the iurisidg D'issell, and doe not by continu-
al and hartie praier aske assistance that we may
continue as chaste wives, to liue with him in ioy
for ever.

Wherfore, where Christ our husband cri-
eth Come: if we will be counted his wifes, and
no whores, let vs without lingring, alwaies
repaire unto him in faishfull praier, and let vs
talke

TO THE READER.

talke with Iam in his gloriouss chamber, and beseech him, as he is a lousing husband, that he wil take pietie upon vs, and bestowe uppon vs the gifte of spirituall chastisie, that so wee may be defended from the ahorsh Pharaos, whoe goeth about by al meanes to make him a desolate widowe.

But if man be stricken downe with the lawe, and the temptation of his unworthines withdraw him from presenting his prayers unto the Majestie of God: then must hee consider the cursed Canaanite, who being a cur dog, by the testimonie of Christ, yet making h.r appeale vnto him, founde some crums of comforste at his handes, and so was exaltesd to the childrens table: looke upon this example, and let this suffice. The use of the booke I commit to thy

discretion, to apply the same vnto

thy soule for thy succour of
the same in necessitie,

and to thy bode,
as occasion
is m^rti-
stred

Farewel in Christ.

E. H.

THE
NAMES AND NVM-
ber of the Treatises com-
prised in this booke: and
where they are to bee
found by the
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I

DAVIDS SLING
against great
Goliab.

The i. Morning
praier.

Moste Gratiouſ GOD,
the Father of
all happiness,
and fountain
of al goodnes

O welspringe of mercie that
art wont beyond merit to displaie
the banners of thy fauer,
and vunlocke the cloſet of thy
benefits, not onlie to the necc-
die Adamite, but generallie to
all: I am a cutſſed Canaanite,

euen

Davids Slyng.

euē a dog vnworthie to sit at
the table of thy children, or to
wait for the crums & ofskum
of their meat O Lord. But not-
withstanding al this, my Lord
and my God, I hope thou wilt
not whip me out of thy house,
but of a dog make me thy diild
by adoption in thy son Christ,
whoe came into this thornie
worlde like a morning starre,
to guide al straicing dogges to
their maisters palace. The wo-
man of Canaan, she confesled
hir selfe a dog. Paul was a Saul,
such a cur dog as sought by his
teethe to teare the lambes of
thy pasture, ô Lord: both these
dogs did wander in the night
of errour, and straie from thine
theyr mayster, to Satan thine
ennemie,

enimie, and their aduersarie.
But thy sonne, mine only ioy,
of meere mercie became a star
to conduct them againe vnto
thee : and so I trust thou wilte
deale with me, O God of com
fort, and father of mercie. I doo
not doubt but that as I wander
in the field of vanitie, so thou
wilt recall me by the light of
thy Gospell, by the beames of
thy sunne to thine house, there
to dwell with thee for euer, A-
men.

The 2. Morning praier.

WHAT is this worlde,
O Lord ? it is euill,
it is a pallace of
vaine pleasure, a
cage of iniquitie, or rather a
lumpe

lumpe of myserie . And what am I Lord ? what am I but a friende of this presente euill world, and an enimie to thee? what am I but a child of wrath and sonne of darknes, so glued to sinne, and lymed with iniquitie, that my bodie is a body of sinne ? What then shal I do? shall the mountaine of sinne oppres me ? or the world with the baites of vanitic so choke mee, that I shall never like an egle flie to the carcase? nor be able to crie for helpe to thee the onely morning star, which art woont to spread foorth the beames of conforte vnto the needle in time of extremitie ? O Lord giue me wings of faith to flic vnto thee , and powre
vpon

Upon me the dewe of thy bles-
sing, that I may bud and beare
the fruite of holinesse, through
the operation of thy gratiouse
beamies. Giue-mee thy grace
that I faile not in my vocation
that I may doo good, & eschew
euyll, and so make good that
vowe, which I made vnto thee
in baptisme before beloued Si-
on. Save me from falling, and
stay my feet from slipping, by
thy holy worde, which is the
glasse of thy will, & a lanterne
to all them that walke in dark-
nesse, that beeing guided ouer
this mistie worlde, I may arive
at the land of promise and pa-
lace of rest in a liuely faith, A-
men.

The

The 3. Morning prair.

GWretch that I am
who shall deliuer
mee from this bo-
dy of sin? oh what
shall I doe? shall I saye with
Caine that mine iniquities are
greater than can be remitted?
shall the mist of mine iniqui-
ties choake me? shall the sur-
ging waues of mounting sinne
drown me? or shal I sinke in
the pit of desperation? noe: I
wil not. For the sunne of mer-
cie can disperse the thick myst
and great cloude of mine ini-
quitiie: the parching beame of
thy sunne O Lord, is not onlie
able to calme, but also to drie
vp the angric floud of sinne:
and

and so to dash the ship of Satan that diuelish pirat against the sands. So that no storne of the Diuel shal ouerturne mee, no raging blaste of sinne shall dismaie me, no thundercracke of biting conscience shal sinke the little barke of my weake faith, which is grounded vpon a rocke, and ouercommeth the world. Indeed if I were left to my selfe , then were there noe waic but sinkinge and shipwracke : but thanks be to thee O gratious god for it, thou hast not left me to my selfe to wade in the Gulfe of desperation : but thou hast spred foorth the beames of thy mercie, and by the heate of thy charitie dryed the gulfe , and kepe mee from dan-

danger : to thee therefore bee
al glorie, Amen.

The 4 Morning preier.

He glorious face
of the sunne, which
sheweth it selfe, &
casteth his beames
ouer the whole world, I take it
for an argument and earnest
penie of thy good wil towarde
thy children : in the number
of whome I account my selfe,
though cheefe of sinners, and
not worthie to lose the latchet
of thy sonnes shooe. For if we
enioye suche a benefite in this
strange countrie togither with
thine enimies : then what io-
ous sightes, what store of thy
goodnes shall wee reape in our
natu-

natural countrie, the blisefull
land of Canaan, where we shal
not behold this worldly sunne
and eie of the world, but thee,
even thee, good Lord, face to
face, the sunne of glorye, and
onelie starre of maiestie? Such
ioyes, O Lord, shal we haue in
the beholding of thee, as ney-
ther eie hath scene, nor eare
hath heard, nor hart ever con-
ceiued. Such ioys I say, as passe
the reach, not onelie of man,
but also of Aungels and arch-
aungels to esteeme of. Blessed
are the doore keepers of this
house of ioye, where thou, O
Lorde, the sunne of righteous-
nes doost most clearely spread
forth the beames of thy diuine
maiestie. Ah! how long shal I
live.

live in prison? how long shall I
journie in this bodie of sinne,
before I see thee? Lord, let thy
kingdome come. Come Lord
Iesus, come I beseech thec; A-
men.

The 1. Euening
praier.

O Lorde, it is of mer-
cie without merite
that I am a branch
of the vyne Iesus:
that I am thy house, and tem-
ple of the holie Ghost. It is of
justice that thou haste appoin-
ted thine house to be a place of
praier: and of dutie therefore
that we should pray vnto thce.
For this O Lord I thank thee,
that

that thou haft made mee thy
childe to lodge thee, and I ac-
knowledge that of dutie I am
bounde to serue thee. But giue
me O Lorde, the grace of thy
spirote to conduct mee in the
waie of thy wil, clense or cre-
ate a new hart within me, that
I may be a fit lodging for thee,
and yeelde vp the sauoutie sa-
crifice vnto thee, which thou
requirest of euerye Christian,
I meane the sacrifice of prayer
the sacrifice of the heart, which
sauoureth sweetelic vnto thee,
And at this time in hope of the
assistance of thy spirit, I desire
thee, that as thou haue of mer-
cie couered me this day vnder
thy winges of safetie: so thou
wilt defend and keepe me this
night

night from storming Sathan,
who is woot, not onlie by day
but also and that especially by
nighte, to vndermine man,
when his senses are fettered in
bandes of rest. But I doo hope
good Lorde, that as I am then
most vnable to withstande the
buffets of Satan, so thou wilte
be most readie to succour me:
partlye because thereby thou
shalte vunlocke the rich chest of
thine infinite mercie, and part-
lye because thou louest euerye
thinge which thy handes haue
made. I will laye me downe
therefore in hope of thy pro-
tection, to whom be al glorie,
Amen.

The

The 2. Evening prayer.

O Moste mightie and wise God, powr into me abundantlie the oile of thy grace vnfetter my stammering tong, that I may vtter, and vnrippe the strings of my blind & want hart, that I may sufficrentlie conceiue the infinitenes of thy fauour vnto me. But what shoulde I saie of thine infinite goodnessse, which thou haste shewed vpon mee? where shall I beginne, or where shall I ende to discourse of thy mercie? I was nothing, and what did mooue thee to make mee a manne endued with reason and whie not a tree, a frog, a beast?

B.I.

I am brought to a nonplus, O
Lorde what shall I saie ? I did
disgrace thy goodnes, and doo
deface by my dailie sinnes the
image of innocencie, so that I
was not onely borne wrapped
in damnable estate, but also
daily incur the danger of dam-
nation : and yet doost thou vn-
derprop mee in the promised
seede, in that blessed seede of
Abraham, euen thine own and
one only beloued sonne Jesus
Christ, by whom thou hast re-
deemed mee . My bodie and
soule were maruelously eclipsed
for want of grace, and are
dailie filthied in the puddle of
iniquitie, the reward whereof
was death. But what mooued
thee I being a cast away, euen
thine

thine vtter enimie to wash and
bathe me in the stremme of thy
sonnes pretious bloud ? I can-
not tell good Lorde, it wasthy
mercy : to thee therefore bee
the glorie both now and euer,
Amen.

The 3. Euening prayer.

Good G O D, the sun is gon downe,
the web of this day is spun almost, and
night is at hand. After day suc-
cedeth night, after light dark-
nes, after faire weather a gaudi-
dic firmament and frowning
element. There is a mysterie
locked in this, good God ; for
thereby thou doest lesson vs of
our mortalitie. Our birth and

life is like the daie : our Death
is like the night : as the day peri-
sheth, so dooth our life vannishe
with the vapour : and as night
succeedeth the daie , so death
followeth life, the tearme and
period of these our daies. ô sweet
Iesus of thy mercie beat this les-
son into my head , and roote it
firmclie into my heart, and take
away the vaile from my minde,
that I may not onelie know and
acknowledge, but hourelye re-
member that I am mortall. For
it would bee a bridle to restraine
and keepe me from raunging li-
centiouslie, and a spurre to incite
mee to liue holilie all the conti-
nuance of this my pilgrimage.
Thy spirit hath spoken it : sayng,
Remember thine end, and thou
shalt

shalt never perish. Giue mee
therefore thy grace that I may
remember faithfully the night
of this my bodye, when I shall
sleepe in the bosome of the
earth, til y^e trumpet shall sound
& cal me to iudgement. Help
mee Lorde before this night.
Lord sauе me or else I perishe
Amen.

The 4. Evening prayer.

O Louing Lorde of
labouring and la-
den heartes, looke
downe with the
eye of thy pittie, see the altar of
the croſſe, where thy sonne,
thine onelie beloued babe is
ſlaughtered. Behold thy father
of heauen his hands and feete

bored, his head crowned with thornes , his thirst quenched with vineger, his side wounded and streaming bloud ; attend deere father , the crie of his bloudie sweat, his long fasting, his great patience , his bodie racked and crucified, all crie vnto thee for mercie , for mercie : father, O father sauour and pardon him . This is the trumpet of ioy, this is he that bloweth the blast of comfort and soules solace : heare him heare O Lord: attend not my life, mark not my steps, for my life is vnsauorie and my steps are crooked ; let the crie of thy bleeding babe moue thee to mercie and put thee in minde of thy covenant, that in him all

the

the nations of the world shuld
be blessed. Bless me, O Lord,
better me with the dew of thy
blessings, and let the drops of
thy sonnes bloud by a liuelye
faith distill into my heart, and
fructifie it with workes woor-
thy repentance I beseech thee,
Amen.

*A praier for all times against the
power of Satan.*



He Diuel O Lord,
like a roring Lion,
runneth aboute in
euerie corner, hee
lurketh, and euer he gapeth to
deuoure the lambes of thy pa-
sture. He is an enimie not one-
lie readie to deuoure vs, but al-

so able to catch vs in the snare
of iniquitie against thy diuine
maiestie, For dailie do we eat
the lower grape of nature, and
sauor of vnseasoned & rotten
Adam, in whose sinfull act we
are wrapped by desert in con-
demnation, and become bond
slaues of Satan, vnlesse thou, O
Lord do season our harts with
the oile of thy grace, and wash
vs in the water of thy mercie,
that being clenched from sinne,
and made as white as snowe
with the merits of thy sonne,
the diuel may lose his title, and
forget his obligation that hee
had against vs, & wee be quit-
ted from his tyrannie. We be-
seech thee therfore, o gratiouse
father of Heauen , with thy

powr

power to bridle satan, and in thy
mercie to beare with vs, with thy
might to maister him, and in thy
grace to graffe vs in Iesus the liue
lie vine of mercie, that growing
in him no storme may be able to
tosse and ouerturne vs we besech
thee, Amen.

Another.

DAielic, O Lorde, doo wee
passe the limittes of thy wil:
we sinne at the least seuen times
a day and pledge mother Eue in
the dreggs of nature. This is the
frailetie of the fleshe, and this is
the weakenes of al Adams issue:
a miserable case, ô Lord, vnlesse
in thy mercie thou wilt wrap vs
& couer the nakednes of nature
with the white raiment of grace,

b 5.

that

that we being thine maye neuer
despaire for any brunt of
storming Satan, be it neuer so
perillous. LORDE saue vs, in
thy mercie saue vs, haue pittie
and compassion vpon vs, and
marke not our steps, which are
crooked, but cast the eie of thy
fauour vpon thy sonne Christ,
who was content to suffer the
bleeding paines of the crosse
to satisfie thy wrath, & to de-
liver vs from the stinge of an
hellie conscience. We beseech
thee therefore O louing Lord,
not to obserue our iniquities,
but to wash vs from the guilti-
nes of sinne in the flood of thy
mercies, and so to saue vs, that
being dead in iuiquitie, and
yet sauued of thine infinite pit-
tie,

tie, we may giue all glory vnto
thee, and sing with our mother
the Church, that saluation on-
ly belongeth to thee, Amen.

*A praier for al afflicted
Christians.*

Great are the trou-
bles of the righteous,
O Lorde, and
many they be that
arise against thee and thine an-
ointed, like wolues to teare
them and butchering Herods
to behead and dispatch them.
Euen for thy sake, O Lord, are
thy children brought to the
slaughterhouse, for the testi-
monie of thy truthe are they
tied in bands, and beaten with
wandes daiclie. Vp Lord, arise
and

and strike thine enimies vpon
the cheeke bone, lifte vp thy rod
of iron, and dashe the vnsauou-
rie and sower vessels of iniquitie
in peeces, with thy saue scatter
the chaffe, and gather thou thy
corne into the garner of ioy, Let
it bee beaten, but let it not bee
broozed with the thresholde of
this tyrannous Wolfe, that bee-
ing freed from the chaffe of Na-
ture, and seuered from the cocle
of euill and wicked liuers, it may
be found with the lost groat, and
laide vppe in thy treasure of eter-
nal pleasure for euer. Doo thy
good wil, O gratiouse God, beat
them, beate them and buffet vs
sharpelie, O Lorde, so thou sauе
vs of thy mercie, and plucke vs
out of Daunger by the hande of

thy

thy mightie power, proppe vs
with thy power, that wee maye
magnifie thec of thy mercy, A-
men.

Another.

THE mountains of this wic-
ked worlde are manye and
mighty, O Lorde, and little is
the flocke of thy sheepe. The
mountaines are cuen partched
with furie against thy congrega-
tion, to presse with the weight of
their tyrannie the babes of thy
familie. Awake vp therefore O
Lorde, sleepe not, slumber not,
but awake and defeate their ima-
gined mischiefe, as thou hast pro-
mised, that they that trust in thee
shal be as mount Sion, which ca-
not be remooued. Suffer them to
beat

beat vs, y^e we might liue godlie
in thee : but so let them buffet
vs, that they neuer ouermaster
vs, that according to thy pro-
mise, as mount Sion wee maie
not be moued. Giue vs grace
to trust in thee whatsoeuer be-
tide vs, and neuer to start from
thee, whatsoeuer smart we suf-
fer that continuing to the end
wee may be blessed with thee
foreuer. And for the moun-
tains of this world, either cuen
them with the vally and babes
of thy familie, or else pare and
partch them with the beames
of thy iudgement. Thy wil bee
don O Lord, thy kingdome
come, and saue vs we
beseech thee, A-
men.

*A praier for the
Queene,*

OLoving God, wee thanke thee for the great care, which thou hast ouer thy Church. She hath bene tossed with the waues of this worlde, and the preaching of thy word did suffer shipwrack: but now O Lord, now of meere mercie thou hast repaired the broken hart of Ierusalem, and gladdened our harts with the wine of comfort. For thou hast appointed a mother ouer Sion, to cherish and defend hir from al hir storming aduersaries: so that by hir meanes we are freed from the flauerie of the Romish

missh Pharao, and salued from
the sore of heresies, wherewith
thy deere espouse was most gree-
uouslie troubled. O Lorde con-
tinue this weede-hooke in her
hande, that she may throughlie
cleanse thy garden. Let thy wil
and gratiouſe plesure be hir ſcep-
ter and target, againſt the frow-
ning band of cloudie Saules. Al-
waies erect and pitch about her
the tents of thy fauour, that no e-
uill betide hir, or daunger annoy
her. Clippe her in thy sweete
armes, and kiffe her in mercie, &
be not thou angrie with hir, but
continue her a fauourable nurſſe
to little Dauid, that hee maye
growe in all faith and holynesse,
vntill hee be a perfect manne in
Christ Iefus. Lorde ſaue her in
thy

thy mercie , and deliuer her
from al euil, Amen.

*A praier for all Magi-
strates.*

Crookedis the way
of al flesh,O father
of heauen , and o-
uer plentious would
the haruest of weedie nature
be, vnlesse it were lopped and
ministred by the weedhooke
of thy maiestrates, whom thou
haſt appointed as gods vnder
thee to keepeth thy garden clene
from all noifonie and ſtinking
hearbs. Clenſe them,O Lord,
and plant a new ſpirite within
them, that aboue all things fa-
vouring thy Gospel, they may
bend al their endeouours to the
che-

cherithing of thy holy Church,
and maintenance of the truth,
without the which no man shal
live and see thee. Giue them
grace to labour diligentlye in
thy vineyard, to mowe downe
the haruest of sinne, & neither
for feare or flatterie to starte
backe from their dutie : but
without all discouragement to
use thy will as an axe, to cutte
downe the roote that withereth
and beareth nothing but
a perished stocke and barrayn
branches: that the ded boughs
of iniquitie beeing broken off,
the branches of thy sonne Ie-
sus may without let or hind-
rance spread foorth the sweete
leaues of thy sauourie grace,
and beare in hart the frutes of
thankes-

thankesgiuing, which is pleasant & acceptable in thy sight,
Amen.

*A generall confession
of sinnes.*

Father ADAM, O Lorde , gaue the first onset , & none of vs his children haue broken the arraie . The serpent counselled, Eue gaue the apple to Adam, & so both sinned against thy diuine maiestie . As for vs the naturall branches of this rotten stocke, one of the same stampe shall speak : We are borne in sinne, and conceiuied in iniquitie, so that wee be damned by merit, before we be borne. But yet, o Lord,

Lorde wee contelle it, to our
comfort and thy glorie, that
thou hast concluded all vnder
sinne, that thou mightest haue
mercie on all, and al glorie be
giuen to thee. We confes our
selues lost, wee are lost grotes,
and lost sheepe: but this is the
sole ioy of our hearts, that thy
sonne came to seeke & to saue
that was loste. So that though
we be lost in our selues, yet we
are founde in thy sonne, who
came into this worlde to siue
sinners. This is thy vndescreued
goodnes O Lord, to loue thine
enimies, to saue vs that haue
euен from the womb rebelled
against thy diuine Maiestie,
euен before we were borne to
saue vs, by the death of thine
only

onelie begotten son, and to prepare a ioyous kingdome for vs, before the beginning of y world
Therefore O Lorde, what shall we crie but shame, shame vpon vs , an axe to the roote, and an axe to vs all the withered branches of rotten Adam by desrt.
For glorie and power dominion and Maiestie, saluation and mercie is onelie thine, and of thee : of the which mercie saue vs we beseech thee, Amen.

Another.

We are all publicans, O Lorde : open the eares of thy fauour vnto our crie , and haue mercie vppon vs , haue mercie vppon vs. We sinne dai-
lie, but yet saue vs of thy pittie,
saue

saue vs, oh saue vs, and shewe
thy compassion vpon vs. Let
vs not die a Judas death, let vs
neuer tune the doleful song of
Cain: but ingraue in our hart,
a full & liuely faith in thee, that
neuer doubting of thy bounti-
ous mercie, wee may with a
free conscience set Satan at
defiance and all his hellyshe
bande. Pittifull Iesu heare this
our crie, and fense vs with thy
grace against the gaping de-
uil, who roreth of cructie and
lurketh in euerye Corner of
malicious subtilitie, to trap and
to snare, to take and to teare vs
with the Clawes of his furie
and mercilesse enuie. Fence
vs with faith agaist him, O
Lord, laie the plaister of com-
fort

fort to our wounded consciences, & couer vs with the wings of thy fauour that we may liue and die in thee and so be blessed, Amen.

A praier for humilitie.

Tis thine owne
Lesyon, O Sauiour
Iesus : Be humble
and meek, as I am:
it is thy worde also: My sheep
heare my voice . But Lorde,
what shall I dwo? the fleshe is
proude, I dailie rebell against
thy holie wil, I enuie my supe-
riours, I loue not mine equals,
I despise mine inferiours. This
is the frute of the flesh O Lord
Death, death:but thou art loue
and

and life, O louing Iesus. And therefore I besetech thee of thy tender loue to pitie me, to in-due me with the spirit of hum-blenes, that being poore in spi-rit, I may with the little ones of thy kingdom be blessed & liue for euer. O Lorde, for the auoidance of pride, giue mee thy grace to consider, that by it an Angell became a diuel, and man was excommunicate from the paradise of pleasure. Desire of souereigntie begate the diuell, sinne, death & dam-nation: so that out of it, as a moste filthie puddle issued a whole sea of mischeefe and miserie. Of this cup of pride father Adam dranke when by his disobedience hee loste thy fauour

fauour, and by the taite of an
apple thought to bee thy com-
mate in knowing of good and
euill. Giue me thy grace not
onlie to consider this, but also
fully to digest it, that detesting
it as a venomous viper, I may
in humblenes of hart seruetice
holilie and soun delie without
hypocrisie, who art a patterne
of lowlines, and a mirrour of
humilitie, continuallie to bee
looked vpon, and trulie to be
followed. O life, and louer of
soules, giue mee grace alwaies
to heare, & hearing thy words
to follow thee, Amen.

Another for charitie.

Sonnes of infinite charitie, thou
sonne of God, to whom
the father hath surren-

C. i. dred

dred all power in heauen and earth : I haue offendēd thee most greeuously, & indāgered my selfe desperatlie. For, charitie, O charity thou shalt iudge the world in equitie, & I haue not charity biding within me. I loue for gaine, I hate mine enimies, I pray not for thē that curse and speake euil of me, I haue enough of thy benefites, and yet haue I spared nothing for Lazarus, and therein I haue sinned against thee, o eternall charitie, & incurred the perill of thy iust iudgmentes. Is there no remedy O charity, but must iudgment be giue against me? is al thy bloud spent? are al thy teares drie? hast thou none to wash mee? Correct me not, O charitie,

charitie, in thy iudg'ment or tu-
rie, neither chattise me in thine
anger, but deale with me acor-
ding to thy wonted mercie. In
charity, in thy loue vnmerited,
O blessed Charity haue mercy
vpon me, & quit me from a re-
pliynge conscience, & the court
of the Deuile. For else, o charity,
wil mine own life reclaime a-
gainst me & craue damnation
for mine vncharitable conuer-
sation. Piteous God therefore,
I beseech thee, for thy bloudie
sweat, in thy bottomles pittie,
drown my transgressions, ad-
opt me thy brother, & giue me
thy holie spirits testimonie, as
a gage and earnest of mine ad-
option, that being freed from
finne, I may serue thee with a

free conscience in hope and an
vnwauering faith in thy mer-
cies, Amen.

*A praier for the mortification
of the flesh.*

O Lorde , the king-
dome of the flesh
is verie strong : so
strong that I am
not able to withstand it. For in
me, that is in my fleshe, dwel-
led no good thing: and so infe-
ctious is the palsey of the fraile
flesh, that valesse thou O Lord
to season it, there is no waie
but to incur the peril of a mor-
tal plague. I beseech thee ther-
fore O father of heauen, in the
name of thy sonne Christe, to
deliuer mee of this terrible re-
ward

ward of sinne, to qualifie with
the salt of thy grace our ynsa-
ourie fleshe, and to sweeten
our viperous and vile nature
with the oile of thy spirit, that
fighting manfullie vnder our
capteine Michaell against the
Dragon, wee may not onelic
wage battell or subdue, but al-
so crucifie the old man, hand,
foot, head, hart, euен the whole
kingdome of Satan the prince
of vtter darkenes; that the diuel
being battered downe and the
olde Adam driuen out of our
hartes, we may offer vppe our
bodies as lively sacrifices vnto
thee, without any sent of stin-
king nature. For this O Lord
is acceptable in thy sight, that
beeing transformed into thee

in newnes of life, wee may bee
fit temples for thy holie spirit,
to dwel and abide in. Mortifie
therefore the flaming fleshe, O
Lorde, and appease the waues
of our wanton nature, that we
may be euен as thou willest:
holie as thou art holy, Amen.

Another.

WHat shal I doo, O grati-
tious God ? for I am
borne offlesh, the very affecti-
on wherof is death. Shal I die ?
shal the fraine of thy hands be
destroied? no, Lordc. For thy
mercies sake remember thy
promise . Aske and haue. I
aske, O Lord, I aske: mercy doo
I aske, I desire thee in the bow-
els of thy Son Christ to rege-
nerate me a spiritual man, that
beeing

beeyng borne anewe, nor of
flesh, nor of bloud, nor of the
will of man, but of thy spirite,
by the power of thy worde, I
may be consecrate a priest vnto
thee. O Lorde and louer of
holines, guide me in the waye
of thy will, that I wander not
in vanitie, which thou abhor-
rest and canst not abide. Thou
hatest sinn and all the workers
of iniquitie: and vnles wee re-
pent, as father Baptist saide; we
shal al for our sinnes suffer the
rod of thy iustice. Giue mee
therefore the sword of thy spi-
rite, that I may cut off the eare
of Malchus, and then bee hea-
led by the playster of Grace.
Apparel me with thy heauen-
lie truth, and arme me with thy
holy

holie worde, that in time of
combate I may be able to cut
off the desperate assaults of the
sinfull flesh: Amen, O Lord, A-
men, I saie vnto the wordes:
Aske and thou shalt haue. In
mercie performe thy promise,
O eternal veritie and giue me
grace not to doubt thereof, A-
men.

*A praier for the obteining
of grace.*

L O R D , I am thy
sheepe, thy hands
haue facioned me:
a lost sheepe I am,
that haue wandered past the
pasture of thy will into the
brode field of vanitic. As thou
haest framed mee therefore of
thy

thy goodnes, so recall me from
straieng by the voice of thy
mercie . Giue mee grace to
heare thee , hearing to come
vnto thee, comming to follow
thee , and following thee the
waie to heauen and doore of
glorie,euer to beare about me
the pearle of grace, and neuver
to decline from the rule of thy
wil. Keepe me from the pit of
sinne,ynderprop me from fal-
ling into the ditche of iniquity
by the hand of thy fauour, and
fense me with grace, the buck-
ler of thy mercie , that I may
defeate Satans wilinesse , and
repel the blowes of frowning
sinne & a cloudie conscience.
O Lord, let grace through the
pipe or chanell of thy mercie

c. 5.

distill

distil into the vessel of my barren hart, that being moistened with the dewe of thy gratiouse blesinges and softened with the spirit of thy goodnes, I may lodge thee the blessed Trinitie linked in an indissoluble knot of vnitie, to the reparation of the image of grace & recouerie of disgraced nature, Amen.

Another.

IT is thy gratiouse wil, O God of mercie, that all men shuld be saued. It is not thy wil ô pitious Iesu, that any sheepe of thy pasture shoulde bee deuoured or anie Creature perishe, which thou of thy goodnes hast framed. And therefore O louer of man, and loue it selfe, I a poore wretched sinner, that haue

haue a longe time pastured in
the broade way of iniquity, yet
hearing thee continuallie, and
that of mercie calling : Come
vnto me, doo come vnto thec
for grace and mercie agaynst
merited cōdemnation. Grace
Lord, grace is al my sute. For I
am a plaine castawaie : and by
thousands more wretched than
the crawling Worme of the
earth, vnlesse thou bedeck me
with the garment of Grace,
and marrie me in thy mercies
promised to the house of Da-
uid. Lap me therefore, O Fa-
ther of Heauen in thy whyte
rayment, and apparel my na-
kednes with the wouen coate
of thy grace , that Satan fin-
ding no seame in my wedding
garment,

garment, may not be able in
anie respect to rip vp my faults
before thee at the daie of thy
visitation. This do O gratiouse
Iesu, clippe mee in thy sweete
armes, and bowe downe thy
head to kisse mee in mercie,
and be not angrie for my sins,
but drowne them in thy preti-
ous blood, for thine owne sake
I beseech thee, Amen.

*A praier for patience in
affliction.*

O Fountaine of com-
fort, O streamie
welspringe of vn-
deserued mercie :
 beholde most gratiouse GOD
 and louing Father, I beseech
 thee mee thy poore creature.

Behold

Behold Lorde, I am a worme
and no man: the buls of Basan
impale mee rounde about , the
diuell like an hungrie Lion ro-
reth and gapeth to dispatch
mee, and the flesh like a vene-
mous viper seeketh to stinge
me. Good God behold, behold
mee and fortifie thy seruaunt,
thine owne handie worke , a-
gainst the storinie blasts of the
enimie. Patience, patience O
Lorde: adorne me with pati-
ence, and seale vp in my heart
the remission of my sinnes , by
the testimoniie of thy holie spi-
rite, that being holden vp by
the anchor of a liuelie hope in
thy sufficient merits, I may be
able to indure the ende of this
my combat, which vnder thy
banners

banners I presently do sustein.
Most mighty Mychael, fence
thy child against the traitorous
rebels of this world, which doo
nothinge else but dismember
the babes of thy familie, & pro-
phane thy pretious passion. Be
thou vpon my side, that no e-
nimie may preuaile againste
me; Lord in thee haue I trusted
let me never be confounded, I
beseech thee for thine owne
merits, Amen.

Another.

THERE is no victorie with-
out fighting , nor anye
cowne without victorie: giue
mee therefore power O Lord,
that fighting valiantly, I maie
bee crowned gloriouſlie in
beauen, with thee to liue for e-
uer.

euer. Minister strength vnto
mee that I maye ouermayster
mine enimies, and giue mee
the spirit of patience, that con-
tinuing to the ende, I may bee
found and taken as a faithfull
souldiour of thy sonne Iesus,
and so be blessed. Let me not
faint in feare but let mee fight
in a liuely faith whych ouer-
matcheth the whole worlde.
Plant me a naturall branch by
the power of thy worde, in the
vine Iesus; and make me able
to indure euerie cracke. Let
no canker of sinne eate me, let
no worme of a burnt consci-
ence gnaw me, let no blaste of
the worlde ouerturne me: but
staie me vp with thy mightye
hand, and bee euer at mine el-
bow,

bowe, that I may be crowned,
though I be crossed, and sau'd
though nowe sowfed in ex-
tremie tyrannie. In this is all
my hope: for surelie of my selfe
I am but a vapour, a worme: I
am borne of a woman in sinne
a sinfull childe by nature, and
to my power wage battel with
Satanne againste my selfe, to
mine vitter vndooing O Lorde,
vnlesse thou regenerate mee
and assist me with thy spirit, to
mine abilitie alwaies to resist
the diuel: which doo ô gratiouse
God I beseech thee, Amen.

*A praier in time of per-
secution.*

 Lord, whither shall I
flee? or to whom shal
I goe? I am in Peters
ship,

ship, the winds rage and blow,
the seas rise and roare, the sur-
ging and angrie waues dashe
against the ship. Oh, what shal
I doe ? for thou art asleepe, O
Iesus: O maister arise or else I
perish. Pharao is at my heeles,
the redde sea before my face :
how shall I escape ? whither
shall I flie ? O gratious Lorde,
make me a waie through the
sea before I perish: and drown
Pharao my deadlie Saule with
all his companie. Remember
thy couenant O God of truth,
that thou wouldest be with me,
and al thy tender chickens to
the end of the world, to couer
and saue me & them from the
roring lion, vnder the winges
of thy mercie. This is the wing
that

that holdeth me vp in the ayre
of comfort, that I may flic lyke
an Egle aloft to the carcase in
time of necessitie. Lodge me, o
Lorde in the bosomme of com-
fort, and imbrace me between
thine armes in safety, that thou
being with mee, no man may
preuaile against mee : no not
the Dragon with his Aungels,
whome thou the true Michael
didst not only encounter with
but also ouermatch in heauen,
as a valliant Captaine : that I
trusting in thee, and faithfullie
fighting vnder thy banners,
may not despaire of the Con-
quest. Lord and gratiouse cap-
taine, giue vnto me strength to
abide valiantlie all bruntes of
this world, and neuer to shrink
from

from thee with fainting Peter,
Amen.

Another.

O Gratiouſ god, looke down
vpon me with the eie of
thy mercie. For I am paled a-
bout with miserie, and com-
passed with waters of persecu-
tion. Assist me O Lorde, with
thy holie spirit against the fu-
rie of the enimie, that I never
fearing the toſting or butche-
ring of this mine earthlie Ta-
bernacle , maye euer for the
tearme of my daies feare and
kiffe thee least thou be angrie
with mee, whoc art able and
maiest of thy iuftice, not onlie
destroy this my bodie, but also
caſt my ſoule into the pitte of
hel, Giue me grace that I may

pre-

present my selfe boldly before
sleering Herod : being persua-
ded of thy diuine prouidence,
that thou wilte neuer forsake
mee but bee with mee during
this my pilgrimage. I am bet-
ter than a pennieworth spar-
rowe O Lord, who cannot die
without thy will and pleasure.
Gard mee therefore with the
spirit of boldnes, that being as-
sured of thy mercie, I may
without feare confesse thee be-
fore men, and so bee confessed
againe before thine Angels in
heauen. Let no smart of mis-
erie dismaie me, let no thornie
Saule discourage mee in the
race of my profession, let no
sparkes of crueltie or smoke of
biting tyranny, choke the con-
fession

tection of thee; but pitch about
me the tents of thy grace, that
being vnderpropped I fall not
from thee: doo this O Lord for
thy names sake, Amen.

*A praier against the enimies
of the truthe.*

O Lord and gratiouse
GOD, looke vp
on the face of thy
Churche : Iudas
doth kisse hir, and al to b^etray
hir or rather make hauocke of
hir. Behold Lorde, the teares
haue almost choked thy corn,
and the cockle-sower looketh
for a plentious haruest. Thou
seest this O Lord, thou seest it:
awake therefore and take thy
fan in thy hande, to diuide thy
corne

corne from the chatte. Gather thy corne into thy garner, and with a blaste of thy mouthe scatter the chaffe. Purge thy garden O Lorde, let no weede growe among thy Lillies, let no thorne hedge in thy sauourie rose, but fil thy church with the grace of thy spirite, least being the fairest of all women, she touch the pitch, and so be defiled. Burne vp the leſened and sowre dough of iniquitie: but speciallie of heresie, which the cocle-prophetes seekē to bake, that we may not onelye eate it but also digest it, to the great eclipse of thy worde and our owne damnation. O Lord conuert them, or else restraine them with the bridle of thy judg-

iudgement . Father forgiue
them if it bee thy will , or else
mowe them downe like haye
and let them wither with the
grasse . If Iudas wil continue in
his trecherie , or Iulyan in his
apostasie , if the wandering
sheep wil not heare the voice
of thee hir shepheard , but still
wander in the desert of wic-
kednes , giue hir to the mouth
of the Lyon O Lord , least tur-
ning to thy little flocke , shal
corrupt the rest . Grant this for
thine owne name sake , Amen .

Another.

I T is thine owne lesson , O
Lord : Take heed of the lea-
uen of the Pharisees , bicause it
sowreth & corrupteth the ma-
rrowe of true religion . O Lord ,
thou

thou knowest it, & I acknowledge it, that I am a sprigge of
withered nature, a dead branch
of the rotten stocke of Adam:
what shal I say? a naturall man
I am, so blinded with the mist
of ignorance and ouershadowed
with the cloud of blinde-
nesse, that I cannot do well, or
wil wel, no not thinke wel: so
vnable I am to aspire to the
knowledge of thy revealed
Gospell. And howe can I then
O Lord, take heede of leuened
doctrine, whoe am altogether
leuened and bent to the worse
by force of nature? O louinge
Iesus thou art the eye of the
faithfull, thou art wisedome it
felse to defeate Satans wilines,
the sunne of righteousness to
consume

consume the grosse vapours
of ignorance, which drowneth
our vnderstanding : so that
thou art the onely starre which
shewest vs the deep dungeons
of heresies : and the only touch
stone by which wee maye dis-
cerne good dough and sowred
leauen, that we may beware of
them both. Endew me there-
fore with knowledge from a-
bove, that I prouing the spy-
rits whereof they are, may one
lie cleave to thy holie will, O
gratiouse God, to whome be al
glorie, Amen.

A praier for the sicke.

Deere Father, looke
vpon me with the eye
of thy mercifull pitie

D i. and

and pittifull mercie: behold I
am thy handie worke, a poore
Creature of thine, I thanke
thee for my former health, and
I thanke thee also for this thy
visitation, which I take as a fa-
therly correction. For I haue
swarued from the paths of thy
commandementes, and in my
life renounced my vowe at
baptisme made vnto thee be-
fore thy Church, and therfore
least as the witlesse sheepe I
shoulde straye and so fall into
the mouth of Satan, I take this
thy visitation as thy voice, or a
sermon of thy grace, whereby
thou criest: Come vnto me, O
gratiouse Iesu, this is thy woon-
ted goodnessse towards the chil-
dren of men, I am but dust and
ashes

ashes, no better than a worm,
a stained clout, no better than
a shadowe, a vapor or bubble
in the water : a verie wretch I
am good Lord, borne in sinne,
by nature wrapt in iniquitie,
and so thine vtter enimie, wor-
thic to perishe euerlastingle. But see thine owne goodnes,
sweete Lord : thine hands for-
med mee beeing nothing : thy
mercie hath preserued mee till
this day beeing nought. And
euernow sweete Iesu, thou
haft sent thy purseuant sicknes
to bid me put off the old man,
& put on the garment of faith,
that I being readie for the ma-
riage, may come and marrie
thee in the couenant of thy fa-
ther, wherein al the nations of

the world by promise are bles-
sed, Amen.

Another.

LOuing Iesu, pittifull Iesu,
bleffed Trinitie haue mer-
cie vpon mee. Beholde, I am
sicke Lorde: iustlie buffeted
for sinne, the mother of euerie
mortal infirmitie. Yet Lorde,
louing Iesu pittie me, pittie my
case. Louing father purge mee
with Isop, cleanse mee from my
secret sinnes, drie vp the pud-
dle of iniquity with the beams
of thy mercy, and cleanse mee in
the poole of thy pretious blood
that this sicknes and infirmitie,
the iust reward and penalty of
sin and iniquity may cease and
finish. Beat me, O God, ô gra-
tious God, O father of heauen,
beat

beate me in fauour, and not in
iudgement : kisse me with the
couenant of grace, and be not
angrie with mee. O louing Ie-
su, ful of pity and pitious com-
passion, I would be cleane : and
if thou wilt, Lorde, thou canst
make me cleane. Behold Lord
I am sickē, the palsie of sinne
shaketh euerie part, the lepro-
sie of mine iniquitie hath ouer-
run al my soule and body: but
yet good Lorde, and gratiouse
Iesus if thou wilte, thou canst
make me cleane. For thou art
my fathet Almighty, with
whome nothing is impossible.
Lord I aske thy grace, giue it
mee: I seeke it, let me finde it:
I knocke for mercie: open O
Lord the chest of thy goodnes,

and enrich me with the iewels
of grace, that I may reign with
thee in glory, Amen.

*A confession for the
Sicke.*

MY thoughtes , my
words, my deedes,
al crie vnto mee :
Thou art a sinner.
And this doo I confesse vnto
thee O Lord: I cannot so much
as think a good thought, much
lesse can I speake, muche lesse
can I doo wel. I confesse that in
me that is in my fleshe, dwel-
leth no good thinge : euен so
vile a Creature, so wretched a
caitife, that Satan might iustlie
haue claimed my life in the
swathecloth, beeing borne the
childe

childe of wrath and heire of
damnation. I am a cankered
branch of mother Eue that an-
cient stock of sinne, whose he-
ritage is nothing but iniquitie
garded with an infinite sea of
miserie. For out of sinne as out
of a filthic puddle or stayned
fountaine issued the rivers of
sicknes, death and damnation,
with such a stremme, that they
ouerranne and drowned the
whole race of Adams cursed
progenie. So that as I confess
my selfe a sinner, so doo I con-
fesse that I am iustlie visited
with this rod of sicknes, wher-
with thou art woont of thy iu-
stice to beate wanton Adam,
that old man of sinne, when he
wil not be ruled Beat me ther-

fore, beate me O Lord, to better me : and finite me enough, so thou sauē mee, as I doo put my truste in thee. Let Satan haue no power to harmee mee, nor the worlde with the baites of vanitie to snare mee: but defend mee from al euil I beseech thee, Amen.

Another.

O Bleeding Iesus, O slaughtered Lambe, O sweete babe of the virgin Marie, and onlie beloued darling of God : behold, heere I lie sicke in boodie and sore in soule, whome thou hast bought with thy pretious blood. Helpe me, sauē me from sinne, the fountaine of sicknes, O fountain of mercie. For I am a greeuous sinner by nature,

nature fettered with iniquities,
wherein I was conceiued and
borne. O Iesu, O Christ thou
sonne of Dauid, O gratiouſe fa-
maritan and piteous ſhepherd
haue mercie vpon me : haue
mercie vpon me, cal me, cleafe
me, ſauie me, ſalue me with the
merit of thy paſſion, againſte
the palfie of finne and iniqui-
tie. O lambe of God, thou haſt
taken awaie the finnes of the
worlde, thou haſt crucified the
diuell : confirme this faith in
mee loving Lorde, I beſeech
thee : I beſeech thee encrease
my faythe and renew a righte
ſpirit within mee. Remember
Lorde, remember ſweet Iefus
thy crowne of thornes & bru-
zed head, thy boared handes,

nailed teete and crucified bo-
die. Remember the pearling
speare, thy wounded side , and
thy pretious blood that did spin
and gush out. Remember thy
bloudie teares, thy great thirst
of my saluation , and gall and
vineger which thou didst drink
to sau me, and for thy mercie
sau me, and crie to thy father;
Father,father, forgiue him. O
Iesu be mine aduocate : praie,
praie, sweete Iesus praie for
me, and bestow some drop of
thy bloud to wash me,Amen.

*A praier against des-
peration.*



Lordc, I am a gre-
uous tinner, I haue
passed & broken the
bankes

banks of thy comandements ;
from the wombe til this daie I
haue with the pirat Satan sai-
led in the shippe of iniquity , so
that I maye saie with Paule : I
am cheefe of all sinners . This
must I needes confess to thee,
O god of iustice , & this worm
of conscience biteth me . What
then good Lord ? shal y worme
deuoure me ? shal this snake of
conscience sting me to death ?
what , good Lord ? is the stream
of thy mercy stopped ? are the
riuers of thy grace dried vppe ?
is there no drop of thy bloud
left to washe my seelie soule ?
doest thou not cal me ? saiyng :
Come vnto mee . Yes good
Lord , and therefore despaire I
wil not . It is not thy will that
any

anie sinner should perish : and thou hast not onely said it, but sworne it, that thou willest not the deth of a sinner, but rather his conuersion and life.

Behold therefore deere Father, I come vnto thee being a greeuous sinner , in hope of pardon in the name of Christe thy sonne, who by his own testimonie came into this world to saue sinners. Hce was content to blot out that obligati-
on which satan hadde against me, by the flood of his pretious bloud which issued out of hys glorious side. In this poole he hath washed away the leprosie of sinne , were it never so desperate. And in token that he is ready to receiue a sinner,
hee

hee streicheth foorth both his
sweete armes, as ready to embrase,
and boweth downe his
glorious head , as willing to
kisse the prodigall childe that
eraueth pardon for his misse-
spent daies. O Lord and grati-
ous God , I haue wasted my
daies in vanitie , I haue from
time to time troden vnder my
feete the pearles of Christyan
profession, euen frō the womb
haue I beene a rebellious trai-
tor to thy maiestie, a friend to
this world, to godlines an eni-
mie : but nowe O Lorde, I cric
vnto thee; forgiue me, forgiue
me. Now I come vnto thee, as
thou haſt called me: now there
fore couer me with the winges
of thy mercie, and tender mee

as

as the hen dooth her chickens,
least Satan clawe me, and so I
perish. Good Lord accept the
bloud of thy sonne, the merits
of his manhood for a satisfacti-
on for my sinnes, drown them
in the stremme of thy mercie, &
cast them behinde thee, good
Lord I beseech thee.

O sweete Iesus lodge me in
thy pretious wounds, and look
vpon me with thy pitcous eie,
least that bee destroied which
thou of thy great goodnes hast
made, and Christ thy sonne of
inestimable loue and infinite
charitie hath redeemed, tho-
rough his bitter passion . This
is the totall summe of my sute
vnto thee Lord : mercie, mercie
o father of mercie : mercie

is

is the thing that I begge : haue
mercye vpon me, haue mercye
vpon me I beseech thee louing
Lord, haue pitie vpon me. Bee
thou my shepheard to defende
mee, my Castell of defense to
saue me against the gaping di-
uel. Thou hast store of mercye
for them that aske it : O Lorde
therefore euен for the wounds
of thy dcere sonne, haue mer-
cye vpon me, let not sinne sting
me to death, but lay to my sore
soule the salue of thy mercie,
of thy mercie, one drop of thy
sonnes bloud, a little dewe of
thy blessing, good Lorde, I be-
seech thee, Amen.

Another.

O Lorde, my thoughtes, my
wordes , mine actions
haue

haue taken weapons and wa-
ged battell agaist me : and
Satan that old rebellious tray-
tour taketh part with them to
ouerthrowe me thy poore and
impotent souldiour. He raiseth
vp the snake of my conscience
to sting me, & the poison of an
euil life to infect mee with the
desperat plague of Cains blas-
phemie : and I am but fleshe
ynable to withstande the furie
of this dragon. Oh what shall I
doo ? I am a Sinner, as Satan
saieth, and my conscience tel-
leth mee , and the rewarde is
death as thy word dooth teach
me. What then shal I doo? shal
I die as Iudas, O Lord? is there
no remedie? surely my Lorde
and my God, I despaire in my
selfe,

selfe, and confessie my selfe the
child of wrath by naturs voice:
but yet O Lord, it is thy voice,
it is the voice of grace, that thy
mercie is aboue al thy workes:
in token whereof thou camest
into the world to saue sinners.
This is the piller that vphol-
deth mee from falling : this is
the rod of iron that dasheth sa-
tan out of countenance, and
defeateth the argumentes of
my sinnesfull conscience. Arme
me with this buckler offaith in
thy meritorious incarnation,
life and passion, that I may not
be giuen ouer as a prey to the
dragon, but crucifie the snakie
persuasions of Satan and
his companie,
Amen.

Another.

Another.

A Void Satan : thou shalte
not tempt the Lords ser-
uant : thy works are destroied
thy bandes are broken , thou
shalt not take or bind mee. A-
uoid sinne : for thou hast loste
thy sting , thou wast condem-
ned in the fleshe, nailed to the
crosse , and crucified with my
Lord Christ vpon the tree. A-
uoid death, for thou art dead :
and hel, for thou art swallowed
vp in victorie. Auoid thou dra-
gon and all thine angelles, for
Michaell hath beaten thee, and
broken thy head: he hath freed
vs from sinne, and ledde awaie
captiuitye captiue : eu'en hee
Satan hath ouermastered thee,
that crieth out vnto me, Feare
not,

not, for I haue ouercome the world: cuen he that hath promised to bee with mee till the ende of my pilgrimage , and crieth out : that if hee bee with mee, no man can bee agaynst me , no not hell gates to preuaile against me. Fight therefore Satanne as long as thou wilte, thou shalt bee at length put to the foile : for the migh-
tie lion of the tribe of Iuda tel-
leth mee, that there is no con-
demnation to them that be in
him, that Iesus is the conque-
rour of the whole worlde, and
vanquisher of thee , fight and
rage thou never so much. Ther-
fore auoide I saie awaie from
me, for in Christ haue I passed
the sea of my sinnes, thy cursed
armie:

armie: & if thou folow to pursue mee, thou shalt bee drowned in the red sea of Christes bloud, to whome be all glorie, Amen.

*A praier for the avoidance
of Gods wrath.*

OTender harted Ioseph, haue mercie vpon me. Great is the floud of myne iniquities, so great O God of mercie, that vntill the banks of thy grace represso it, it will ouerrunne and so drown me. Drown my sins in the poole of thy mercie, cast them into the sea of thy bottomes pity, least the smoke of my wickednesse doo smother me

me, and the rod of thy iudgement
break and brooze mee
like a potters vessell. For the
bagge of mine iniquities is so
stuffed, and the stinge of my
sinnes so poisonous, and the
sent of them so vnsauourye in
thy nostrilles O Lorde, that if
thou wilt obserue it, who may
abide it? the surest piller of thy
Church woulde shake, the fai-
rest rose would wither, the best
lamb should abide the slaug-
ter, if the beames of thy mercie
shoulde not partch and burne
vp the ripe and plentious har-
uest of our iniquities. O Lord
therfore haue mercie vpon vs,
and beate vs not with the rod
of thy furie, but vnderprop the
shippe of our weake faith with

the

the anchor of thy mercy, that
beleeving in thee, we may not
perishe but haue euerlasting
life. Thou hast apesed, ô sweet
Iesus, the wrath of thy father
againste sinne conceiued, by
thy meritorious passion, that I
might with the holie ones bee
holie as thou art. But I haue
prophaned thy passion by my
dailie faults such is the frailtie
of the flesh, for the which I just
ly may be refused. But yet le
ius one drop of fauor bestowe
vpon mee and crie : For my
bloudie passion father forgiue
him I beseech thee, Amen.

*A praier for remission
of Sinnes.*

O Lord, what do I dailie but
wander in the field of va
nity?

nitie? what is my hart but a filthy prisō of corrupt thoughts? what is my mouth but a stinking chanell of vaine wordes? what are my feete but chariots to bloudshed? what are my hands but battellers with charitie? what is my heade but a castell of wicked deuises? and what is my life but a fardell of iniquitie? I am nothing better than a deade tree, the roote is perished, the bough withered, I am fruitles and good for no thinge but for the furie of the flame. What then, good Lorde, shall it bee so? I am no better than a deade tree, but what? shall I burne sweete Iesu: O saue me for thy name sake, and quicken me: create a new hart within

within me, ingraffe me in the
true Oliue purge mee that I
may bring foorth much fruite,
and for euer flourishe lyke a
tree planted by the riuers side.
O powre the oile of grace into
my defiled heart, and season it
with the salt of thy mercy, leaſt
the fume of mine iniquities af-
ſend vppe to thy nostrils, and
pronoke thy furie againſt me.
Powre downe ſome drops of
thy preious bloud from the
clouds of thy mercy, to quenche
out the angrie flame of ſinne,
which I my ſelfe am not able
to put out by the vertuous wa-
ter of any merite. Purge mee
therefore with Iſop, O Lord
and then I ſhal bee cleane. O
lambe of God, let me eate thy
fleſh.

heth, and drink thy bloud, that
I may liue by thee, and cloath
me in the wooll of thy mercie,
that no winter of storming sin
doo pinch my seely soule. This
doo O Lorde, for thy mercies
sake, Amen.

Another.

O Lord, like a wittles sheep
I wander in the perillous
wildernes of sinnes I am lost, o
my God in the field of vanitie
where Satan seeketh to trapple
and deceiue me with the flatter-
ing baite of sinfull pleasure.
Good Lorde leue thy ninetie
nine, and looke for the loste
sheepe till thou haue founde
hir. For I am loste good Lord,
and must needs perish, vntill
thou saue me. Draw me up into
thee.

E i.

thee in the bucket of thy mercie, and place mee in thy safe pasture of grace, the onelye stinge that ouermaistereth Satan. Choose me into the college of ioy, that I maye sleepe in the lap of thy word, which is thy power vnto saluation. Do this O Lorde, for thine owne sake, that thine aungels maye haue occasion to reioyse, and to set foorth thy glorie. Look for the lost groate, O gratiouse God, and find it out with the candle of thy mercie, and lock it vppe in the treasure of ioye: euuen me O Lord, that thou thy selfe in great ioye maiest call thine holieangels and heauenlye companie to reioyse with thee, because thou hast founde

me

me a lost groate, and I trayeng
sheepe. Be thou my Iesus, euen
for thine owne sake, washe a-
waie the leprosie of sinne, that
beeing cleansed, I may returne
in ioy, to sound out the praises
of thy holyc and vndeserued
dealinges with mee thine eni-
mie, Amen.

Another.

BEnd downe thy pitcous eit
O Lord, from the palace of
heauen, and looke vppon me
thy poore and wretched crea-
ture. Behold, I thy handiwork
thine owne workmanship am
disgraced, nature hath wrap-
ped me in finne, the diuell hath
defaced bodie and soule, so
that I am nothing better than
a lumph of iniquitie. The euill

gardener hath planted weeds
in thy garden, the euil husband
hath sowne tares and cockle
in thy field. O Lorde with the
sword of thy mercie digge vp
the weedes of sinne: and with
the beames of thy pitie partch
vp the cockle and tares of Sa-
tan, that I may flourish like a
branch of thy sonne Iesus and
growe like a flower in the pa-
ture of grace, by the dewe of
thy blessing. Scatter awaie
from thy face with the wind of
thy mercie, the chaffe of ini-
quite, and gather thine owne
corne into the garner of glo-
rie. Let me not starue for want
of grace, but feede mee with
mercy, and make me a simple
doue, that hauing the wings of

a liuelic faith, and faithful con-
science, I may fly vppe to the
beacon of the crosse, there to
eate the merite of thy Sonne
Christ, my mightie Iesus. O
Lorde wrap me in his passion
and deathe, that no storne of
sinne doo touch mee to my vt-
ter condemnation, Amen.

*A praier for increase
of Faith.*

What man, O God,
was so fettered in
the snare of sinne,
that he coulde not
by any meanes delyuer him-
selfe, and therfore was for euer
to lie bound with the chain of
Satan in hell : it pleased thes o
Lord to worke meanes of ac-
tomy.

liuerie, by thine owne sonne to
vnloose the shackles of sinne,
that man might be set at liber-
tie. For this I giue thee moche
hartie thanks O gratiouse God
and father of mercie. For what
a thing is this? Man was loste
through his owne follie. Iudas
for mony, but Adam for an ap-
ple forsooke thee, and so deser-
ued not onely to bee forsaken,
but also like an vtter enimie
and rebellious traitor, to bee
executed in iustice and iudge-
ment. But behold O ye sonnes
of men, where man was vna-
ble and angels not sufficient to
worke recouerie of grace, and
deliuerie from Satans slauery.
hee spared not to shedde the
bloud of his sonne for the re-
dempti-

demption of man, and satisfa-
ction of his justice.

Behold and wconder: God
hath but one sonne, his deare
sonne, his onely ioye, his owne
image, his expresse substance,
and yet doth he sende this one
babe, like a Lambe in this euil
worlde among foxes ; to bee
torne and cruellie butchered,
that by the drops of his preti-
ous bloud he might washe the
filthie face of our soules, and
with y^e wooll of his passion, the
merit of his slaughter, so cloth
vs, that noe storme of raging
fiyne might dismaye vs. The
streames of thy sonnes bloud,
vnlesse wee bathe our selues in
them, vnles we wash vs in the
poule of his bloud, his passion

O father of heauen, shall nothing auaille vs. Giue vs therefore good God a full and sound hand, that we may receiuē the bloud of thy sonne Christe to our saluation. Increase our faith in vs, giue vs a winged faith, that wee may flie vnto Christ thy sonne and our Sauiour, standing on the beacon of the crosse to purchase there demption of the whole world.

But especiallie in time of extremitie, when Sathan dooth seeke to choake vs with the smothering smoke of sin, and like a wilie pyrate seeketh to sinkē the shippē of our weake faith: then O Lord, when hee taketh our sinnes out of the ashes, and calleth a patlement
of

of his heilish aungels to accute
ys before thee and thine holie
companie, that being conuin-
ced of trecherie to thy mai-
stie, wee may abide the rod of
thy furie : cuen then O Lorde,
giue vs a feathered faith, that
we may flic aboue the reache
of Satan & rest in the wounds
of thy deenes sonne in safetie,
without perill of shipwracke,
be the waues of sinne never so
outragious, or the winds of in-
iquitie never so tempestuous.
Cover vs with the wings of
thy fauour, garde vs with the
hand of thy power, and pul vs
out of the deepe mire of our
secret sinnes, that being drow-
ned in thy mercie, we maye in
a litlely faith spring out of the

c.5. puddle

puddle of naterie, into the sea
of thy merites for our endless
safety, Amen.

*A praier for prea-
chers.*

On good sheep-herd of our soules,
haue mercie vpon vs : thou hast ap-
pointed vs as Vicars and De-
puties vnder thee, or rather for-
merses for thee, to traine vp the
babes of thy family in the loue
and feare of thee. Giue vs, we
beseech thee, the pure milke of
thy Gospell to feed them : but
especiallie the light of honest
conuersation, to guide them
out of this vallie of darkenesse,
vnto thee the true morninge
starre,

Itarre, and iunne of righteou-
nes. Arme vs with the buckler
of thy truth, that wee may not
onlie bicker with, but also put
to flight Satan that rauenous
Lion O Lorde, who seeketh by
subtiltie to trapp and deuoure
the lambs of thy pasture. We-
pon vs with Scriptum est, It is
written O Lorde, which is thy
power vnto saluation, and the
onely buckler whereby thou
didste defende thy selfe in thy
threefold combat with Satan.
Take from vs the leauen of the
Pharisees, the sowred dough
of heresies, beeynge the verie
canker of Christian professi-
on, and the onely pitch that
defileth the table of thy Chil-
dren, that wee may feede thy
children

children onely with the worde
of thy mouth. This do O Iesus
for thine owne sake, Amen.

*A praier for the increase
of Preachers.*

Stan, O Lord, say-
leth vpon the seas
of this worlde, to
hynder and keepe
backe the propagation of the
Gospel; kiling by sword, boy-
ling in fire, and choking by the
darnel of his cocle gospell the
babes of thy familie. So that
now thy Church O Lorde, is
harrowed, little is the flock of
thy beloued Steeuen, we haue
a great derth of preaching Ie-
remies, and a verie small num-
ber of crieng Eslayes to con-
duct

duct thy children , the tender
sucklinges of thy Gospel, from
danger to safetie , out of the
rough wildernes of this wic-
ked world. O looke vpon thy
little flocke , let the Foxe no
more fleece them , but sende
shepheards to feed them with
the pure milk and sound meat
of thy Gospell . Send vs no
woolues to teare, but sende vs
doggsto defende the sheepe of
thy Pasture , against our wol-
uish Pharao, that continuallie
gapeth to deuoure thy beelo-
ued Israel. O Lorde haue mer-
cie vpon vs, and let the riuers
of thy worde haue free course
in euerie chanel : let no puddle
offilthy doctrine, or quagmire
of damnable heresie trouble
thy

thy little flock & sweet babes,
least they tasting thereof, drink
their owne destruction. But
sende downe thine Angels to
cleanse the poole of thy word,
mingled with the wayer of he-
resie, that wee liyng sicke at
the gate of thy mercie, maye
descend into it, and so be hea-
led. Grant this for thine infinit
mercies sake, and for the glo-
ry of thine eternall Godhead,
Amen.

*A praier for the School-
mayster.*

MHere shall I begin,
O Lorde, to rip the
vnseamed coate of
thy benefites ? O
that I were alhart to conceiue
or

or al toong to vtter them; For where we had not onelie loste the inheritance of paradise, but also the integritie of Nature , through father Adams follie: thou hast set down precepts, and elected gouernours ouer youth , that being ruled by tutours, and living well by precepts, the childe of Adam might recouer the disgraced puritie of nature, and at length (of thy meere fauour) be exalted, not to an earthly paradise but to an heauenly inheritance, to enter and inherit the palace of an heauenlie Ierusalem. And whereas, O welspring of all goodnes, thou hast appointed me to view and ouersee the naturall man, not only to train him

him vp in learning, but also in
liuing: giue me thy grace that
I may first of a wilde oliue be-
come a braunch of Iesus, that
awaking my selfe with the
winges of thy mercie, I maye
crowe the better to stumbling
Peter, not onely in deliuering
precepts, but also examples of
godlie life and honest conuer-
sation. Giue me y^e true know-
ledge of thy word, that by it as
by a lanterne I may guide my
selfe and them the better, from
wandering in vanitie, into the
waie of sanctitie. Giue me al-
so grace to doo my dutie faith-
fullie, and imprint in my heart
the last daie when I shall ren-
der an account of my calling,
so that alwaies remembryng
it,

it, I may the better fulfil it. O
Lord shew thy mercie, Amen.

Another.

O Lorde, give me grace to
bee faſhful in my vocati-
on, to bee diligent in my cal-
ling to traine vppe youthes but
before al things to ſerue thee.
Schoole me, o gratiouſ God, in
the waie of thy wil, and teache
me the waie of thy command-
gements, that I may not only
liue by thee, but in thee for
euer. Plant me like a branch of
grace in the gardeyn of thy
gratiouſ pleaſure, that I maye
growe in thee, and not in the
broad way of iniquite, or wide
fielde of vanitie. Order thou
my waies with the rule of thy
wil, and guide my ſteps by this
lanterne

lanerie of life, that neither for
feare or flatterie I swarue from
the lessons of thy holie spirite:
but ever may walke with the
warrant of a good conscience
in thy lawe and testimonies.
For this O Lord, shal redounde
to the profite of thy Churche,
whereof by Baptisme I am a
member: as also to the bette-
ring of youth which is better
schooled by examples of a
godlie life, than by precepts of
learning. Therefore, O Lord,
that thy Church may bee vn-
spotted and without wrinkle,
I beseech thee in thy sonnes
name to haue mercie vpon me
and al my brethren, which liue
in faith and feare of thce, that
our good liues maye glorifie
thee

hee our father in heauen : and
pur the babes of thy familye,
to the perfourmance of their
vow, by the power of thy spi-
rit, Amen.

*A praier for Schol-
lers.*

O God, we are a cur-
sed progenie , by
nature lapt in the
bands of sinne, and
feastered in the chaine of death,
the due rewarde of sinne and
iniquitie : but of thy meere
mercie thou hast drawne vs
vnto thee out of the iawes of
our spirituall Pharao, by the
death of Christ thine onelye
sonne, that mightie lion of the
tribe of Iudah, that being deli-
uered

uered from the handes of our
enimies, wee might serue thee
in him al the daies of this our
life. But because we cannot of
our selues, and by our selues,
aspire to the end of our redein-
tion: we giue thee thanks O
Lord, that it hath pleased thee
to helpe vs by this meanes, to
wit, by placing vs vnder tu-
tors. Thou hast throughlie sif-
ted our nature: thou knowest
that there is continuall battell
bet weenie the wanton fleshe
and the spirit of sanctification:
and therefore to reppresse olde
Adam, and to crucifie the
kingdom of the wanton flesh,
thou hast put this yoke vpon
vs to bee vnder tutors and go-
verours to crop the crooked
boughes

boughes ott , and to mowe
downe the ripe haruest of wic-
ked nature, that they might by
precepts of life, with the assi-
stance of thy spirite, graffe vs
in the true vine Iesus, and also
printe the stampe of Christian
knoweledge in the tables of
our harts : that beeing no base
metal but pure and fine siluer,
we might (and yet of grace) be
weighed in the balance of thy
mercye as currant coyne, to be
placed in the storehouse of thy
joy for euer. To thee as onlie
good, be al glorie, Amen.

*The mothers praier for the good
education of hir youth.*

O Gratiouse God, in know-
ledge that thou louest all
things,

things which thou hast made
of thy goodness: and that thing
cannot perish, which is com-
mitted to thy charge. Now
I come vnto thee with my ten-
der children, committing them
into thine hands, and desiring
thee to couer them vnder the
winges of thy prouident mer-
cie. Hew and square the rough
table of their hearts, of stonie
make them fleshie, that being
softened by the dewe of thy
blessinges, they may beare the
scale of adoption in thy sonne
Christ. O Lord guide them in
this darke vale of vanitie, with
the light of thy fauour, that es-
caping the dungeon of sinne,
they may walke in newnes of
life, and lodge alwaies in thine
holie

holie will . Imprint in theyr
harts faith,hope,humility, and
charitie : that following thee
they may be humble & meeke
as thou art . Indue them with
the spirite of feare , that they
may kisse thee in faith and liue
lie obedience, thou beeing ne-
uer angric with them, but lo-
ving them, as the mother dooth
her tender sucklings, Amen.

The Fathers prayer.

Father of all Fa-
thers, haue mercie
vpon me, and giue
me thy grace, not
onelie to be thankefull for this
thy gratiouse gift, but also duti-
full to vse it after thy good will
and pleasure. It is thy wil O fa-
ther

ther of Heauen, that chyldren
shoulde come vnto thee: yea,
that all men shoulde be sauad,
and come to the knowledgē
of the truthe. Fil the cup of thy
mercie, O Lorde, and let me
drinke of it, and my chyldren
pledge me, that we may togo-
ther bee wrapped in the gar-
ment of Grace, and at length
be married vnto thee into th^e
kingdome of glorie. Take my
tender babes O Lord, into thy
familie, that as chyldren of thy
house, together with me, they
may sit with father Abraham
Isaac and Iacob, at the table of
joy in joy vnspeakable, and in
pleasure inconceiuable. Giue
them the spirite of thy fauour,
that they may cri true lie vnto
thee,

thee, Abba, Father, assured in
their consciences, that they are
thy children, and coheires with
our Sauiour Iesus of life eter-
nall. O father shew thy mercy
for thy mercies sake, Amen.

The Childs praier.

Am borne a natu-
rall child, O father
of Heauen, weake
in boodie, blinde in
soule, in all parts maimed, and
as it were lapt in bands of my-
sterie. O Lord renew mee who-
le, make me a babe of thy fa-
milie, that I may suck the paps
of thy word, which is of power
to saue boodie and soule. Lop
the tree of nature, O gratiouse
God, and restraine me within

F.1. the

the banks of thy wil by the bni-
dle of thy spirite, that I never
passing the limites of thy good
pleasure, may of thy mercie be
taken as worthy to sit with fa-
ther Abraham in the restefull
lande of Canaan. Regenerate
me O Lorde, and make mee a
new creature, that hauing put
off the olde manne, I may bee
transformed into thee the se-
cond Adam, in newnes of life
and be freed from al bruntes of
storming nature & blowes of
tyrannous Satan, that I mai
sleepe in the lap of thy Church
in safetie for euer. O sweet Ie-
su, let no tempest of sinne, or
thunderboult of Satan or hys
mynisters ouerturne mee thy
poore Creature, sayling vpon

the

the foining seas, beset and beaten with the surges of this present worlde: but gard me with thine hand, and let thine holie Angels pitch their tents about me, least the brickle barke of my bodie being broozed with the waues of wickednesse, and the shippe of my soule shaken with the tempests of iniquitie, I vterlie come to naught and become a castaway. In al dangers therefore, giue me grace to cry vnto thee with a lowde voice, Helpe mee, thou that canst stil the roughnesse of the sea, or else I perish, Amen.

The Husbandmans.

praier.

A pore husbandman O lord
GOD deo come vnto thee

for succour. Iesus thou sonne
of Dauid haue mercie vpon
mee. Thou art the truc vine,
and GOD thy father the hus-
bandman and a braunche in-
grafted in thee by grace, and
nourished by the iuice of mer-
cie. O Lord, when the pock
of my corrupt nature breaketh
out, and the wild Olie shew-
eth it selfe: then of thy fauour
lop and crop mee: purge mee,
that I may budde in thee, and
beare fruite worthie repen-
tance. Giue me thy grace, that
I tie not my hart to this world
nor locke my thoughts in the
chaine of vanitie: but free me
from the flauerie of the diuell,
and vnloose the desperate knot
of my sinfull conscience, that
finne

linne beeing disfointed by remission, and my conscience vnlked from sinne, I may serue thee in holines and righteousnesse all the daies of my life. Aide mee O father of heauen, when the branch of sinne will ouerwantonlie flourish, & old Adam passe the limits of thy holie will. Doo this, O father, and onely good husbandman, for thine owne sake, Amen.

*The Maydernants
praicer.*

ESTATES O Lorde,
depend vpon thee,
Kinge and begger:
Magistrate & Cler-
gie man, maister and scholler:

al come of thee. And me thou
hast made a poore handmaid,
which I do not only willinglie
beare, as knowing thou hast
allotted mee this calling : but
also vcrymany waies I haue to
thank thee for it. For thou hast
not onely deliuered me from
the slauish seruice of Satan, but
also dooest (by this my yoke)
restraine the wanton reliques
of staine nature, preserued me
from the pampering of the old
man in pleasure and idlenesse.
Secondlie, that I am not ser-
uaunt to any Heathen, Turke,
or Saracen : but vnto a Chri-
stian, in such a place, where
thy Gospel is preached freely,
and fullie. Thirdlie and speci-
allie, because thou hast called

mee

me ynto such an estate of lise,
as wherein I knowe I doo well
please thee. For who liueth af-
ter thy Gospell, if not I, whoe
get my liuing with the sweate
of my browes ? I doo not glory
heere in vaine, but to thee bee
the glorie, who hast turned the
cursie into such a blessing . O
Lord giue me grace to consi-
der this, that I may bee more
diligent in my calling, more
earnest in seruing thee than e-
uer I haue beeene heeretofore.
Forgiue me al that is past, and
guide me in thinges to come,
that I may never haulte in my
vocation. Giue mee a sounde
and perfect faith in thy sonnes
blood O father, wherin he hath
washed (of his great meicie)

my poore soule, that notwithstanding I serue a mortal man, yet aboue him in all thinges, I may serue thee, to whome be all glorie both nowe and for euer, Amen.

*A praier for a woman
with child.*

 **N** the beginning of the world, O father of heauen, after thou hadst formed man of the slime of the earth, and yet prince ouer all creatures; it pleased thee of thy goodnes to create a woman of his side, as well for his solace, as for the continuance of his seede. It was thy worde vnto them, Increase and multiply.

This

This increase was easie, but
mother Eue hath made it hard
(by passing the bounds of thy
wil) to al her posteritic: so that
the woman conceiueth and
bringeth foorth in great paine,
and dangerous travell the fruit
of her wombe: in so greate
paine O Lord, in such extreme
pangs, that vnles thou quench
the flame of her sorrowcs with
the water of comfort, it is ini-
possible for her to heare that
into this vale of miserie which
thou of thy goodnessse hast fra-
med, & she conceiued. Wher-
fore thou GOD of woonders,
and Father almighty of Hea-
nen, as thou hast by the slaug-
ter of thine only lambe, taken
awaie the sinnes of the whole

worlde, and conuainned hinc
in the fleshe: so take awaie the
pangs of childebirth, the fruit of
sinne from all womankind, es-
pecially this woman, that bea-
ring ioyfullie, that which shee
hath conceiued fruicfullie, and
thou hast fashioned gratiouly
shee maye glorifie thee most
carefullie, and praise thee most
thankefullie, the onely staie of
hir estate in al extremitie, both
now at this present, and here-
after euerlastingly, Amen.

*A praier for a woman
in trauell.*

Lorde sauve mee, or
else I perish. Lord
haue mercie vpon
me a sinner. Pitiful
Iesu

Iesu shew thy nericy vnto me,
and let the light of thy counte-
nance shine vppon me, that I
be not swallowed vp in griece
and sorrowe . Lorde, sweete
Lord, thou sendest thy seruants
to cal me to the mariage : thy
fatlinges and oxen are killed,
and Dinner is readie : Lord
giue mee grace to come vnto
thee, that beeing freed from
sinne, and eased of sorrow, the
fruit of sinne, I may mary thee
in the couenant of thy mercie,
and banquet with thee face to
face at the table of ioye, in thy
heauenlie Ierusalem. Lord, lo-
uing Lorde and gratiouse God,
blesse the fruite of my wombe,
and take it into thy famylie.
For I beleue Lorde, that thou
becamest

becameit of God the tonne of
man, to make it and all other,
whome thy father hath giuen
thee, the Children of God thy
heauenlie Father. According
to my faith therefore O Lord,
be it vnto me. Open the doore
of thy mercie and lodge my
child in the vertue of thy cou-
nant, that being my God and
the God of my seede, I maie
glorifie thee both now and e-
uer, and offer vp the sacrifice
of praise, the fruites of a ioyfull
spirit vnto thee. Lord and Fa-
ther of heauen, it is thy wil that
al men shoulde be saued: thy wil
be doone, and saue mee by thy
mercie I beseech thee, Amen.

A

A praier for the prisoner.

O Living GOD and louinge Father of Heauen, I haue stqod in the waie of sinners, and wasted my days in iniquitie, for the which I am iustlie tied in bands, and shall suffer the shippewrack of this fraile and fading life. O Lorde comfort me with thy holy spirit against the terror of death: and so roote in mee the hope offsaluation , that I may looke in stedfast faith after the night of my passion, to suppe and to be with thee in heauenly paradise. Euill hath beene my life, euen from the wombe haue I war-

warred with euill nature against thee, and to my power sought to destroy my selfe, and to crucify my Iesus again most villanouslie. But yet O. Lorde and father of mercie, I beleue verilie that al thy sonnes bloud is not dried vppe. I am perswaded that there are some drops of grace reserued for all laden and labouring publicans, and therefore comming vnto thee I crye and cal : *Lorde haue mercie upon me a sinner : Lorde, O Iesu thou sonne of David haue mercy upon me.* Reimember thy blodie passion, and with the testificatione of most thy holy spirite seale vp in my heart my saluation, that I may die in thec, and so liue with thec for euer, Amē.

A

*A praier to be said at the
houre of death.*

A ther of heauen in-
to thy handes I doo
cominend my soule
Lorde increase my
faith, strengthen my weaknes,
fortifie my soule with the Te-
timonie of thy fauour, against
the feare of death , which is
dreadfull vnto me. O gratiouse
God, looke not vpon my me-
rits, for they are none : nor vpon
my life, for it hath been ve-
ry naught and abhominable,
but looke vpon Christ thy deer
sonne and my louinge Iesus:
who beeing slaughtered vpon
the altar of the Crosse, crieth
vnto thee for me and my bre-
thren :

thren: Father forgiue the. Thy
sonne O Lorde,died to deliuer
vs, was bound to lose vs out of
hellish Aegypt,that being fre-
ed by him, wee might alwaies
and solie serue him. But mercie
Lorde, mercie is all my sute:
for I haue prophaned his pre-
tious passion by my euill con-
uersation, and done what laie
in my power to crucifie him
againe: but notwithstanding
Lord, thou art alwaies merci-
full and of great pittie : and I
beleeue verely,that thy sonnes
mercie is not abated, who cri-
ed for the butchering Iewes,
Father forgiue them . Louing
God therefore burie mine ini-
quities, and accept thy sonnes
crie as a satisfaction for my
sinne.

finne Lord haue mercie vpon
me a sinner, Amen.

Apraier for the truth.

Heresie, O Lorde, is
the spurre of dung-
hil cocks and hire-
llinges, which faint
and will not fight in thy quar-
rell against the wolfe ; for the
sheepe of thy pasture. Let not
this spur blind the eies of chri-
stians, let it not shut vppe the
windowc of thy will. Thy truth
defende O Gratiouse God, and
with the whippe of thy iudge-
ment scourge al penie gospel-
lers, and scowre thy fathers
house, which must be a house
of praier, that thy wordemay
be

be truly preached, which is thy
power vnto saluation . Grant
vnto vs the pure bread of life,
let it not bee sowred with the
leuen of vnseasoned Rabbins,
least thy truthe being eclipsed
with euill doctrine, be vtterly
buried, and so thy Lambes for
hunger starued. The babes of
thy familie do hunger & gape
for meat: they dailie crie vnto
thee, Father of heauen deliuer
vs from euil : Come Lorde Ie-
sus, come : for thou art truthe,
and the onely teacher of truthe.
Roote uppe out of thy garden
the weedes of heretic, and hind-
er the blaste of slaundering
Trumpetters , whoe deoe no
thing else but barke agaistre
thy truthe , and bite the good
names

names of others, and al to the
defacing of thy Gospel, Amen

*A praier for the plough-
man.*



T is thy iuste re-
ward, O GOD, to
man for his treche-
rie and disobedien-
ce against thy maiestie, that
he should get his living by the
sweat of his browes. I confesse
therefore O thou iust God and
louing father, that I haue me-
rited this bondage, that thou
maiest be iustified when thou
art judged. Give me thy grace
O Lord, that I may be diligent
and faithful in my vocation, to
doo my dutie, not so much for
feare as for conscience. Give
mee

me thy grace, that I may ierue
with a willing minde, and a
free conscience, that beeing
subiect to a Christian in body,
yet I may beare rule ouer sinn
and Satan in a stedfast fayth,
and feare of thee. Gard & de-
fend mee with thy grace, and
fense mee with thy fauour. Up-
hold my feet frō slipping, staie
mee that I fall not, and if I fal,
raise me vp that I may not lie
in the mire of desperation,
when sinne shall assault mee.
Plow my hart with the threats
of thy pearling lawe, and har-
rowe it with a greeuous me-
morial of my omitted dueties;
but so O Lord, that thou in the
end doo sowe in it the seede of
thy Gospell, the bread of im-
mortality.

mortalitie, that I may liue in
thee and by thee, now and for
ever, Amen.

*A prauer for the blessing of
his labour.*

Svch was the fall of
Adam, O gratiouse
God, so great was
his rebelliō against
thy diuine maiestie, that of de-
serc thou maiest forsake him,
and staine the hand of thy boun-
teous liberalitie. Notwith-
standing Lorde, because that
thou hast comandement all men
to aske, and allured them to
craue things necessarie by thy
promise, that hee that asketh
shal haue: therefore, O Lorde,
in hope of thy wonted and of-
fered

I
fered mercie, I come vnto thee
in the names of Christ thy be-
loued sonne and my louinge
husband: desiring thee, in the
stremes of thy bloodie teares,
to wash me from my sinnes, to
burie them in the bottome of
the sea, and to scatter them as
chaffe before the winde, that
being taken into thy fauour, &
reconciled to thee in the blood
of the immaculate lambe, may
ooke in assurance for thy fa-
therlie prouidence. Blesse, O
Lord, the cursed earth: so fru-
ctifie the barren earth with the
deawe of heauen, that we may
haue great cause to glorifie
thy name, and sufficient for
nature againste extremitie, to
relceue vs with thy store in
time.

time of necessity, Amen.

A praier for peace.

Uppease, O gratiouse
God, the surging
waues of this pre-
sent cuill worlde:
cut downe the angrie make-
bates, and graunt vnto vs the
peace of thy spirit: that liuing
in one minde, and bearing a-
bout vs one wil grounded vp-
on thy gratiouse pleasure, wee
maye bee gathered into one
sheepefolde, and liue in bro-
therlie loue and vnfained vni-
tie, O louing maker and God
of peace, it is a pitious thing to
see the malice of the world: it
is a myserie to behold how thy
members disioint themselues
in

in ceremonies and beggerlie
elements : it is a hell to consider how mightie Saule rageth
against little Dauid : to see the
beastlie crueltie and tiger like
tyrannie of the Pharaos of this
world, who not tendring their
owne case , not regarding the
end of thy passion, or full and
sole redemption, do rackinge and
rent the babes of thy Church,
thy beloved wife. Redresse all
this gratiouse God : eyther cut
off our enemies or else conuert
them , that wee may together
wage battell against the diuell
our archaduerlarie. Season the
harts of our brethren , that wil
for a trifling ceremonie , renounce thy veritie, and break
the bandes of Christian vnyt.

Cont

Continue the weake nouices
of thy schoole in the libertie of
thy Gospel, that all offense be-
ing taken away, we may serue
thee the God of peace, euen
charitie it selfe, in Charitie, A-
men.

*A praier in time of
Warre.*

O Lorde and onely
peacemaker, link
vs in ynitie that
are deuided, ioyne
vs in loue that haue fundered
our selues, and so transgressed
thy holie will. If our cause bee
cuill, good Lord amend vs and
reconcile vs with the peace of
thy spirit: if it be good, defende
vs O Lorde, and turne vnto vs,

G.I.

or

or else contound our enimies
Gratiouse Iesus, thou knotte of
peace, which hast ioyned God
thy father and man, not onelic
in fauour as friendes : but also
coupled vs in one brotherhood
with thee, as his children : we
beseech thee to sow the seede
of concord in vs, that we maie
live in thee as fruitful branches
now and for euer. O Lord giue
vs thy gracie that wee purchase
no ciuic, nor be the fathers of
sedition, of warr, or any insur-
rection : but imprinte in our
hearts thus much; that thou art
Ioue, who shalt come to iudge
the quicke and the dead. Cha-
ritie shall iudge the world, and
confound al bruers of tumult.
In graue this lesson, O Lord, in
the

the tables of our harts, and for
giue vs al that is past, & guide
vs in that which is to come,
that we fall not but stande fast
in the way of thy will, Amen.

*A praier for the Cap-
taine.*

Defend the righteous cause of thy
seruant: assist mee
with strength a-
gainst mine enemies, with the
wisedome of thy spirit against
the policie of man, that beeing
wholie guided by thee, I may
fight manfullie in thy quarrel,
to the building of thy Church,
and vtter rebuke of her aduer-
saries. Without thee, o foun-
taine of goodness, and God of

mine estate I can doo nothing.
Arme mee therefore with thy
grace, with the buckler of thy
word, that I may bee able not
onely to war with, but also to
ouermatch Satan my deadlye
foe, and al his hellish band, set-
ting thcmselfes against thee
and thine annoyned. Enrich
me with thy mercie, that I may
bee able to put vpon mee the
white raiment offaith, and be-
ing clothed with it, may stande
sure against the foming miny-
sters of the diuel, that no storm
may overturne or dismay me.
O Lord kepe me from al wret-
ting affections, from inordi-
nate motions defende mee, O
Lord. Let al discord be remo-
ued, whereby thy pellican chil-
dren

dren may be disseuered. But
nourishe O God of loue, thy
babes with the spirite of pati-
ence, that I and they beeing of
one minde, may doo our ende-
oures, and bende our whole
strength to the reedifieng of
mother Sion, which traueleth
with sorrowes, and sinketh in
the mist of heresies, vnles thou
pul hir out by the hande of thy
mercie: which doo O gratiouse
God, I beseech thee, Amen.

*A praier for the soul-
diour.*


His worlde is no-
thing else but a sea
of trouble, heere
the diuel stormeth,
there the worlde frowneth, on

eueric side the flesh assaulter
vs, so that our life may well be
tearnied a warrefare , and our
daies a treasure of dangers. O
Lorde, with the anchor of thy
mercie vphold vs, that we sink
not in the sea of this troublous
time : but guide vs with thy
holie spirit, that our liues may
please thee , and wee in our
death praise thee, through Ie-
sus Christ our Lord. Plant the
tree of peace among vs, lette it
flourishe to the gladdening of
our harts; that al dissention cut
off, wee may be linked in one
knot of Christian vnitie, ga-
thered into one sheepfold, and
guided by thee our onclie and
one sheepheard. Let nothing
sunder the members of thy
body

bodie, but cherish and nourish them with a full persuasion of brotherhood, in the vnitie of our Sauiour, and thee our one and onlie father, Amen.

*A praier in time of
dearth.*

OMightie God and maker of al things: thou art iuste, and in iustice hast thou scourged vs: we confess it, O Lord. Our liues haue deserued thy whip, the excessiue riot of sinne hath merited the famine and want of thy gratiouse benefites: but notwithstanding louing Lord, burie our iniquities in the multitude of thy wonted goodnes, and blesse vs

with the store of thy mercie,
that as wee may nowe declare
thy justice reuealed agaynst
sinne : so likewise wee mayo
preach and blasfe abroad to the
worlde, the bottomlesse pit of
thine infinit pittie. O gratious
Lord, thou gauest thine onely
sonne our Iesus to the death,
cuen to the death of the cross
by his bitter passion to pur-
chase our redemption. As thou
hast giuen him : so good Lord
giue vs all thy benefites with
him, that as thou hast by him
redeemed vs, so wee in him
may bee sustainted, during this
transitorie life, with fulnesse of
thy grace, tyll the daie of his
great visitation, when meeting
him in the clouds, we shall be
set

set on his right hande, to liue
with him in fulnesse of ioye for
ever. Defend vs, O Lord, from
extreme needines, and correct
vs not in thine anger; but storc
vs with sufficient in thy mer-
cie. Foode and raiment, good
Lord wee aske no more. Giue
vs and grant vs this our petiti-
on, and giue vs grace therwith
to be content, Amen.

*A praier against the feare
of death.*

Hy handes haue
ramed me O lord,
And whereas to
the blemishe of all
his posteritie , father Adam
made himselfe thorough follie
worse than nothing, a cursed
g.5. caitife,



caitife , euен thine vtter chi-
mie : it pleased thee of vname-
rited goodnes, to leauē the col-
ledge of thy Saints : the nine-
tie nine iust sheepe, the bande
of thy blessed angels, to seeke
the straieng sheepe, the groate
that lost that royall stamp of
pure nature , to the vtter dis-
gracing of all his progenie .

Man, this loste sheepe thou
soughtest O Iesus, thou foun-
dest sweet Iesus, by death thou
foundest her , by bleeding
paines thou foundest her , by
nailed hands and bored feete
thou foundest her, by a sharpe
& thornie crowne, which pier-
ced thy glorious head, by she-
ding of thine owne bloud, by
drinking of veneger in thine
extreme

extreine thirst, by suffering the
most violent death of y' crosse
thou foundest her: and so foun-
dest thy lost sheepe, man, loste
man, sinfull man, the childe of
wrath O Iesus.

O louing Iesus & tender har-
ted Samaritan, that of a sicke
hast salued, of a sore sinner hast
saued him, of a wicked Crea-
ture washed him cleanc in the
stremme of thine inestimable
mercie. O Iesu, O gratiouse Ie-
su, thou hast sought loste man,
and founde lost man, by con-
demning sinne, by breaking
the bands of the diuel, by con-
quering hell, sinne, death and
diuel, in the flesh.

Sith therefore thou hast e, O
louing Iesu, pitiful Iesu, of thy
mercie

mercy, shed thy bloud, not onlie for my firste father Adam, but also for mee, cuen for the whole worlde, that as sinne ouerran al men to condemnation by one man: so in thee al the nations of the worlde might bee blessed. And sith thou hast not onelie made a ful purgation for my sinnes, beeing the slaughtered Lambe that haste taken awaie the sinnes of the worlde: but also soong a conquest ouer sinne, which hath lost his sting, death which was dead, & hel which had lost the victorie, and the dragon which thou ouercamnest in heauen, by preaching libertie to Captiues, and leading captiuitie captiue, there is no cause whie

I should faint and feare death.

Arme mee therfore, O Lord,
with this faith, that thou haft
dashed Death in peeces with
the rod of thy merits, & drow-
ned the diuell in the riuers of
thy pretious blood, that no tor-
ment or biting paine of the
fleshe sunder ince from thee
most louing Iesu: but imprint
in my heart thy grace, that in
greatest anguishe I may be so
farre from the feare of it, as ra-
ther to crie with thy Sayntes
Come Lord Iesu, Come: and
desire to bee dissoluued with
Paule, and to be with thee my
louing husband, than by anie
panges of death to refuse thee.
O Lord doo thy good will, A-
men.

Another.

Another.

O Vr Father which arte in heauen, thou art life; how shal I come vnto thee? there is no waie O Lord, but thy selfe: no man commeth vnto thee but by thee. There is no remedy but this vessel of earth must bee broken, before I shall see thee face to face euen as thou art in fulnes of glorie. Dust to duste, ashes to ashes, claire to claire, earth muste returne to earth, to pay this borrowed tabernacle to earth whereof it came. Grassie must wither, the flower must fade, the vapour vanish, I must be dissoluued before I shall be ioyned fullie to thee my head and onelie vine, wherein I liue. Thy purseuant sicknes

sicknes must visit this body of
sinne, and death muste rowe
me ouer the seas of this world,
vnto thee in the barke of faith,
by the anchor of thy couenāts
made to the house of Dauid. O
Lord therefore giue me grace
to welcome death, by which I
must passe to life, that dieng in
thee I may be blessed, and liue
in the storehouse of thy ioyes
foreuer, Amen.

Another.

O Louing husbande, mine
onely Iesus, sleepe not,
slumber not : but awake my
ioye, awake my comfort, and
lose the bandes of my miferie.
Death, death O Lord, thou hast
nailed to the tree, by the preti-
ous

ous passion, and drowned Satan the prince of darkenesse in the streamie floud of thy bles-sed bloud. Sweet Iesus, louing Lord, and husband mine, lock vp the faith of this thy merit in my heart, and clip mee in the tweete armes of thy woonted comfort. Kisse me, kisse mee, pitious Iesu, pittie mee, and be not angrie with mee. Diuorce me not O mercisfull Iesus: but marrie me in mercie, and call me in thy fauor to the mariage of grace, that beeing thine by the testimonie of thy spirite, I may singe with a brasen face: sinne where is thy sling? hel where is thy victories? Mercie O Lorde, mercie, loue, louing God, loue is thy name: mercie is my sute,

Obottoinlesle pitie: thy loue I
labor and crie for; Lord, Lord,
Iesus thou sonn of Dauid haue
mercie vpon mee, and spread
forth the banners of thy com-
fort, that I may knowe that I
am thine, and knowing it, may
never distrust thine inestima-
ble mercie, Amen.

*Another in forme of a
confession.*

N thy name , O
Lord, Amen. I ac-
knowledge to the
publishing of God
his glorie, and the comfort of
my loue, that I am God his
owne childe, that he hath crea-
ted me of nothing , redeemed
me being lost, & preserued me
from

from the wombe till this time,
In him haue I onely trusted, &
neuer shal be confounded. Be-
loued friendes in the Lord, for
your comfort and mine owne
duetie, heare my confession,
which euery christian is boud
to make. I acknowledge ther-
fore in the face of G O D Al-
mighty, before you all, that
whether I live or die, I am his.
He hath suffered death to sau-
mee from death, he was crow-
ned with thornes to crowne
me with glorie: he was bored
and nailed to the tree, to nayle
and to crucifie the synnes of
the whole world. He was con-
tent to be pearced and goarsed
with a speare, yea so pearced,
that the blood gushed out, and
for

for nothing else but to washe
me cleane from the sore of sin,
in the streames of his mercie.
For this with one consent lett
vs crie, Our soules doo magnifi-
e the Lord, and our spirits re-
cioise in God our Sauiour. Se-
condlie I confessse, that though
Christe in his pretious bloud
hath clenched me from the filth
of sinne, that notwithstanding
I doo nothing in this present
life, but heape sinne vpon sin,
and hourde vp trespass vpon
trespass, so that this daie is
worse alwaies than yesterdaie,
by increasing as daies, so sins:
and therefore the indignation
of God against mee. But yet
those of hel shal not be able to
preuaile against me. For there
is

is no condemnation to them
that are in Christ Iesus my Sa-
uiour. Thirdlie I confes that as
my life is sinful, so it is shorte ;
like a smoke, like a shaddowe,
like a warrefare, like a flower
that fadeth, grasse that with-
reth, a word that soon passeth,
it is like a bubble in the water,
awauers shuttle : it is a span-
long and no moe. Againe it is
not onelie short but also mis-
erable. For it is an exile, a vale
of miserie, it is a wildernesse, it
is stufed with sorrowes, a cage
of enimies, a sea of myseries, a
dungeon of groanings & gree-
vous sobbings : it is a storme, a
tempest that wonderfullie trou-
bleth the people of our hea-
uenlie father : beleue me, it is

no

no better than a womans trauell, and that is extremelie miserable: and therefore, as not onelie short but also wretched I am willing to forsake it. Yea death, welcome death; sicknes, sicknes of all messengers welcome art thou. A due vile life, farewell life, sinneful life adue, and welcome death the purseruant of my louing Sauiour: far by thee my miserie shall end. From war to peace, from this stormie worlde into the calme countrie of heauen: from gronings and sobbings, from this vale of fghings, to the pallace of ioy: from earth to heauen, from sinfull men & wild beasts to beloued friendes, by death I shall passe to life, to haue the
com-

companie of holie Patriarkes,
and blessed Saints, to haue the
sight of the glorious Trinitie,
to haue and inherit such ioye,
as neither eie hath seene, nor
eare heard, nor hart ever con-
ceiuued. By death I shal haue li-
bertie without imprisonment,
health without sicknesse, ioye
without sorrow, plesure with-
out paine, in such securitie, e-
ternitie and perpetuitie as pas-
seth all thoughtes. The holie
ones of GOD my father, the
blessed Aungels and Archang-
els they haue atteined it, but
neuer can they sufficientlie e-
steeme of it. So that O death,
thou art welcome : welcome
sicknes for my Lord Iesus hath
new sent thee to fetch me from
this

this prison to his palace, from
a strange contrie to my home,
from this place of teares and
mourning to the daie of marri-
age, sweet Iesus to marry thee
in thy mercies for euer. Hear
deereley beloued, heare and re-
joysc with me. Sicknes is com,
death is in comming as a pur-
secuant from my loving Iesus, to
cite me to appeare before him,
that he may appoint me a man-
sion in his fathers house, to sit
with him at the table of ioy for
euer. O the great ioy and on-
lie ioy of a Christian; Nowe I
shall lie noe more in this pri-
son: nowe I shall haue Paules
wish: for I shall bee deliuered
from this bodie of sinne: now
shal I depart in peace with Si-
meon

meon to haue that peace that
passeth all vnderstanding, and
surmounteth al thought. Now
now shall I see the amiable ta-
bernaclcs of my Lorde : nowe
shall I enter the courtes of my
God, where one daye is better
than a thousande else-where:
now shal I be a doorekeeper in
the house of mine heauenly
father, now shal I appeare be-
fore the presence of God, now
doth his kingdome come, now
Lord Iesus, now thou comest
to carrie my soule into ioy, In-
to thy hands therefore I conne
my spirite. Beloued brethren
this is my testamente, which I
leauue vnto you , it offereth
great ioye , and no matter of
Tearcs . Shead therefore no
tearcs

teares, for better is the daye of
death than the daye of birth. I
entered my life with a crye, it
coste my mother payne and
teares to heare mee, but yet it
cost my loving Iesus his bloud
to saue mee, you, and all the
world. Enuy not therefore my
luckines, that now I shall passe
from you out of this vale of
teares, vnto him who died that
I wþ him mighte liue in ioyc
for euer.

If you will mourne, mourne
for your owne sinnes, mourne
for your selues, that you shal
not so soone sup with God my
father as I shall doo: & mourne
not for me, for you shall short-
ly follow me, and lose me but
for a time, when you shall see

H. T.

in

in heauen for euer. For blessed
are the dead that die in þ Lord,
whose name for cuer bee glo-
rified, Amen.

*A praier for therich
man.*

 Hou art the Wel-
spring of all good
thinges, O louinge
Lorde; thou art the
riche storehouse and cheste of
mercie for al naked Adamites.
O Loue inestimable; We are
born into this Vale of miserie
not only wicked in soule, but
even also naked in body: a de-
serued entraunce for vs by sa-
ther Adam, through desire of
sonercightie : but an vndeser-
ued thing it is, O good GOD

that notwithstanding our merited pouertie & deserued nakednesse, by rebellion against thy Maiestie , thou shouldest thus cloath me with thy benefites : with plentie against penurie, with friendship against enimitie, with health against sickenesse , with store against needinesse. This O Lord, is an unmerited benefite , for the which after my bounden duty, I give thee harty thankes. But what shall I say ? what sufficient thanks shall I render vnto thee ? for thou hast not onelye armed mee against pouertie - but also chosen mee as a steward to vnlocke the cheft of thy benefites to needye Lazarus, that as thou hast loued mee, so

I shoulde tender thee in him. O
Lord giue me thy grace, that I
may bee thy stewarde, by clo-
thing the naked, by feeding
the hungry, lodging the har-
bourles, and defending the fa-
therles: that I may bee able to
render a farrhfull account of
my stewardshipp vnto thee in
the daie of reuelation. Graunt
this O Father, for Christe his
sake, Amen.

Another.

O Father of Heauen, and
rich God of mercie. Be-
hold thy poore creature, in sin-
nidie, in grace poore: bestowe
vpon mee some mite of thy
mercie, cloath mee with the
merits of thy sonne Iesus, and
bathe my naked bodie in hi-

pre-
-

precious bloud : satisfie my
hungrie soule with a crum of
thy gratiouse blessings, that be-
ing cloathed with the ɔrmour
of his meritorious passion , I
neede not to feare the naked,
the desperate corruption , or
rather wages of nature. Moi-
sen my heart with the honye-
dew of thy great & rich grace,
that as thou hast enriched me
beyonde my desart, beyng by
sinne an enimie vnto thee : so
I maye continue fiche in good
workes , to the profite of my
neighbours, to the comfort of
mine owne soule , and to the
manifestation of thy glorious
maiestie. O Lorde, thou art a
zealous God, Such a God as
wisthest my healthe, and the

safetie of thy Creatures, haue
therefore mercy vpon mee,
blesse me with faith towardes
thee, with loue towardes my
neighbour , and a godlie care
towards my selfe , that thou in
thy selfe mayest be magnified,
& my conscience reioise in the
testimony of a good life, whose
reward in thy sonne Christe is
life eternal,Amen.

The Beggers praiser.

 Mighty Lord, and
prouident G O D,
y stewardes of thy
plentious store-
house are not moued to feede
the hungry, to cloath the na-
ked, and lode the poore Pil-
grime at his piteous crie, but
not-

notwithstanding all this their
tyrannie, Father forgiue them,
and pardon mee, as I forgiue
them that haue trespassed a-
gainst me. Rake the fire of cha-
ritie out of the dead ashes, and
quicken it O Lord, that I may
warne mee in thy familie, in
time of extremitie : and they
be ready in thy great audit to
render a full account of theyr
stewardshippe vnto thee. But
first of all doo I begge gracie of
thee, that I may cuer feek thy
kingdome, and so bee persua-
ded in hart by thy word, that I
shal want nothing, but that all
other things shal be added vnto
me. This doo I aske of thee,
O father of Heauen, that cuer
criest, Aske & haue. Giue mee

faith to aske in certaintye, that
I may looke without doubt for
this thy craued mercie, ô Lord
I beseech thee, Amen.

Another.

LAUE mercie vpon mee : O
Lorde, and pardon myne
offenses, the rich men of this
worlde will scarce looke vpon
me, or vouchsafe to relieu me
necessitie with the crummes of
their ouer-streaming tables.
But yet O Lord, I beseech thee
forgiue them, and denye mee
not the crums of thy grace: but
looke vpon me with the piti-
ous eie of thy louing counte-
nance. Assist mee so O Lorde,
with thy holy spirit, that being
alwaies content with my cal-
ling, I may seeke to serue thee

in

in holinesse and purenes of li-
uing without feare al the daies
of my life. Beate me with po-
uertie, beate me O Lord, strike
wound, doo thy good will, o lo-
uing God: so thou saueme of
thy mercie, wherin lieth al the
joy of my soule. Giue mee thy
grace, neuer to misdoubte thy
prouidence, that neuer doub-
ting of thy fatherly care, I may
with a gladsome heart endure
the end of my warrefare. Giue
me a contented minde, let thy
wil be my wil, and my will al-
waies answerable to thy will,
that I neuer offend thee, but
doo my dutie in louing thee, &
wishing well to all the world.
Amen.

... his club. The

The Widowes praier.

L O R D, I thanke thee that thou hast scourged me with the death of myne husband. He was bone of my bones, and flesh of my flesh: hee by the couenant of matrimonic was made one bodie with me: thou gauest him unto mee, and thou haste taken him from mee: blessed be thy name for euer. The bandes of death haue sundered mee from him: but I hope O Lorde, by the power of thy holye spirite, that nothing shall bee able to separate mee from thee myne onely Iesus, the onely ioye of my soule, put the axe of thy
mer-

mercie to the roote of wanton
nature, and cut it off: that I doo
not marrie the vanitie of this
wicked worlde: but put vpon
mee the garment of innocen-
cie, and tie about my hart the
jewel of faith, that I may one-
lie marry thee in the couenant
of thy heauenlie father, lowing
Iesus, and haue nothing to doo
with the adulterer the Dyuell,
the father of deadly fornicati-
on. This is the only bed of ioy
wherein I will sleep O Lord, &
the onlie arke of cōfort, where
in I wil saile, till I shal see thee
face to face. To whome bee
praise and honour both nowe
and euer, Amen.

The

The Tenants praier.

 Thanke thee, O fa-
ther of Heauen,
that thou hast
made me after thyn
owne image. Thou mightest
haue made me a frog, a worm,
a tree, but thou hast not doone
it, O Lorde? And what was in
cause? surelie not my merit, for
I was not before thou madest
me: it was thy mercye, good
Lorde, the true mother of all
mankind. Thou hast not made
me a king, a ruler, a lorde: no
Lorde, but I thanke thee for it,
thou hast made me a terrant of
men, but yet in thee, that ever
I might acknowledge thee in
them my cheſſe Lorde in hea-

uen.

ue. Giue me grace O Lord, to
thankefull for this thy wil, and
dutifullie to walke in my voca-
tion, and giue mee thy grace,
that as I am a tenant to man,
so I may alwaies bee a tenant
to thee, to doo thee seruice, to
paye thee yeerelie my hourely
rent, which is a thankfull hart
for all thy benefites. If man
would haue mee to do wrong
against right, Lorde giue mee
of thy grace to consider, that
better it is to be thy Tenant
than mans. If the diuel and the
worlde entisynge mee to walke
wantonly seeke my destrucci-
on: giue mee grace O God, to
consider, that al things are sub-
iect to thine vnuerfall power:
and shal not they obeie? how
then

then can they or darc they assault me to hurt me, fastening the anchor of my faith vpon so sure and firme a rocke? if the fleshe make warre against the spirit, to make me seruiceable to sinne, minister strength vnto me O Lorde, that being thy tenant and a child of thy familiie, I pray winne the field, and fighting valiauntlye, may bee crowned eternallie with thy sonne Jesus my blessed Sauior, Amen.

*The fatherlesse childe
prayer.*



Lorde, so narrowe
is the mouthe of
charitie, so consu-
med is the fire-

brand

brand of Christian loue, that although the foxes haue their holes, & birds their nestes, yet haue wee no place to reste our heads on . As Pilgrimes wee wander from place to place, and are driuen with the winds of pinching pouertie vpon the seas of this worlde to seeke reliefe; but alas and woe to the world for it. The rich man devoureth all superfluitie, or else houldeth vppe to fill hys Garnets niggardlie: so that Lazarus may not onely walke amid the streetes naked, but also lie beggynge at the gates full sore, and yet go without the crums which fall from the Table, to ease the tyme of his necessarie. O Lord therfore do I flie vnto thee:

thee: haue thou mercie vpon
me, for it is onely thou which
fillest with thy blessing euerie
liuing thing. I am better than a
farthing sparrowe O Lorde:
thou knowest it and I acknow-
ledge it to my comfort. Feede
my soule with the fleshe of thy
sonne, and set me drinke of his
bloud, that seeking firste thy
kingdome, I may in the end be
crowned with glorie, and sit
at the table of ioy in hea-
uen with thee. O Lord
grant this, I be-
seech thee,
Amen.



A Sword against the feare of death.

Wherein is liuelie declared, with what weapons a Christian souldiour should fight to hold and keepe his own:

made by the said

E. H.

The first weapon:

Consider thy selfe.

MAN dooth consist of twoe partes, an earthly bodie, and soule spiritual. Thy bodie what is it? It is a case of thy soule, such a case as is a prison

ton, and theretore Dauyd desirous of life eternall, and the sight of his master Christ, cried out; Oh, howe long shall I lie in this prison? Yea this case of the soule is such a cage offilth, as a man of God hath said, that no Bocardo, noe dungeon, no sinke, no puddle, no pitte is in any respect so euil a prison for this bodie, as the body is of the soule. For it is suche a case, as stinketh in the sight of God, a bodye of sinne is this cage of the soule, and therefore cried Paule out, oh wretch that I am: who shal deliuer me from this bodie of sinne?

Beholde deere Chrystians, such an heauie burden was the bodie to the soule, that Paule was

was willing to giue this world
a farewel, & with father Sime-
on hee wished that hee might
depart in peace. Oh that we
had this courage of Paule ! or
were as godlie wise as Dauid,
to locke that vpp in the closet
of our heartes, which they had
fullie digested. For then wee
shoulde haue a wished famine
of mourning Christians, or ra-
ther vncristian Painims, who
doe weepe and waile for the
dissolution of this earthie and
fraile tabernacle, which Dauid
longed for, and Paule with fa-
ther Simeon desired.

Dauid that father of the faith-
ful and mouth of the holie spi-
rite, he was a man after G O D
his owne hart, whom God had
spiced

spiced with grace, and made
of his mercie a vessel of honor.
He was a piller of mother Si-
on, he liued in the childhood of
the Churche, when the cloud
of the lawe did yet overshad-
dowe the appearance of the
sunne in fulnes of comfort. He
desired to se the day but could
not see it, which is nowe past,
wherin the sonne of God hath
opened fully the storchouse of
joy: and yet beeing wearie of
the burthen of his bodie, and
willing to forsake it as a most
stinking prison house, without
feare of death he crieth out, Oh
how long shall I lie in this pri-
son?

¶ Paule ioineth hands with fa-
ther David, eu'en Paule, that
book?

notable

notable Organne of the holie
Ghoſt, who ſaide of himſelfe :
It is not I that liue, but Christ
that liueth in mee. Hee that in
body ſaw the Lorde, and knew
that as a vapour his life ſhould
vaniſh, & ſo he in a ſmall ſpace
ſhould ſuppc with his mayſter
Christe in heauen, after his af-
cencion : yet carriyng about
himſelfe this caſe of the ſoule,
accounteth himſelfe wretched,
and therefore cryeth out : Oh
wretch that I am? who ſhal de-
liuer me from this body of ſin?
As if hee ſhoulde haue ſaide, I
knowe that the time will come
when men will faint in faithe,
and broch infidelitie : when
this life ſhall bee more loued
than wiſely loathed, & this bo-
die

die more esteemed than godlinesse wil suffer. I knowe foolish parentes will be so bewitched with the immoderate loue of their children, that they wil grudge at the will of God, when he calleth them, and sorrowe and sighe a long time after their departures, which is both sinne and follie. But I tell them that they ought to reioise, because they are rested from theyr laboures, because they are passed from Death to life, because they are blessed. For wretch, O wretche that I am! who shal deliuert mee out of this body offinne?

The bodie which you haue lost, is but a bodie of sinne, it is but a prison of the soule; as if

ther Dauid speaketh , it is but
a burthen of the soule : so that
by Death they are deliuered
from sinne to safetie, from im-
prisonment to libertie, from a
yoke of myserie to endles feli-
citie : and therefore, oh wretch
that I am, who shal deliuere me
from this body of sinne? Paule
indeed knewe that this world
was an exile, and Heauen his
contrey, that he was a pilgrim,
this world but an Inne, & hea-
uen his home: nay at a sight of
his owne Countrey when hee
was rapt, hee saw at his owne
home, whence by sin hee was
banished in Adam, such ioyes
as eie neuer sawe, nor eare
heard, nor heart euer concei-
ued. These are the ioyes which
shall

shal endure for cuer, for number vnu measurable, for durance perpetual, and without end or period. And therefore let eurye Christian bee readie and willing, in ioy of spirit to welcomme death, & intoken thereof learne to crie out with Paule : Oh wretch that I am, who shal deliuere me from this bodye of sinne ?

Lette vs account our selues wretched, as long as we carry this weede of earth aboute vs, vntill our soules bee vncased, and wee deliuered from this body of sinne. But if examples will not bee of force to schaule vs, yet let nature speake and preuaile. The seconde causes whereof you are made, are the four

foure elements, which concur
to the constitution of euerye
mixt creature, and being euer
at combat, doe also naturally
worke the shipwracke of the
same, according to the com-
mon axiome & rule of nature.
The causes of corruption are
all one with the causes of gene-
ration : and therefore vntesse
we wil denie nature, and be vn-
thankful to God for our crea-
tion, we may not in anye case
feare death, which is mothe-
red vpon nature our common
and generall mother, But if
neyther example nor Nature
will or can preuaile, yet let the
authoritye of our Heauenlie
Creatour, and his wisedome
compell vs to welcome death,

I. I. and

and to accept willinglye the
condition of our bodies.

Our bodies and soules God
created, he made them by the
power of his almighty hande,
and hath lente them vnto vs
but for a time to vse, til mother
earth require the bodie, and
he our soules. For, as of earth
wee came : so into earth wee
must returne againe : & there-
fore vntil we will be vnhank-
full to nature, and rebellious to
God, wee must bee willing to
paie our debts vnto him, least
if we doo it not, he cast vs into
prison, til we haue paid the ut-
termost farthing. So much for
thy bodie.

Now consider thy soule, As
thy bodie is a prison, so is thy
soule

soule during this pilgrimage a prisoner; as it is a body of sin, so is thy soule lodged in a most stinking prison: as it is of earth earthy: so is thy soule an exile from heauen, heauenlie: & therfore to feare death, it is to feare the deliuery of thy soule from prison, which is meere follie: it is to wish a stinking lodging and a filthie cage to dwell in, and euer to carie it about thee, which is a very harde and extreame misery: it is to wish thy continuall banishmente from the joyefull realme of heauen, thy natural countrey, which is extreame madnes. So that vnles you wil be counted foolish, wretched, carelesse and mad, who are willed to be as wise as

serpents, you muste in no case
feare death, which is the bes
ghest that euer came to the
godlie. For now there is noe
cōdemnation to them that are
in Christ Iesus, but blessed are
the dead that die in the Lord.

The second weapon:
Consider thy life.

IT is short, vncer
teine, and miseri
ble. It is short: for
man that is borne
of a woman hath but a shorte
time to liue: the daies of man
are the dayes of an hyrelinge,
yea winde, and nothing: as far
ther Job telleth vs. A man in
his time is but grasse, and flow
risheth as a flower of the field.

For

For as soone as the wind goeth ouer it, it is gone, and the place thereof knoweth it no more: as the prophet Dauid teacheth

There is a time to be borne,
and a time to die. And man is
like a thing of naught, his daies
pass away like a shaddowe. It
is the proclamation of the
Lorde, vttered by Esay, that al
flesh is grasse, and al the glorie
of man as the flower of grasse.
And it is tolde vs by Paule, that
heere we haue no continuing
cyttie, but wee seeke for one
to come. This is it which is
shaddowed vnto vs in sundrie
similitudes. Saynt Iames say-
eth: Our life is euene a vapour
that appeereth for a little time,
and then vanisheth away. Our

daies on the earth also are but
as a shadowe, & there is none
abiding. They are like a bub-
ble in the water, like a wea-
uers shuttle, like a smoke, they
are like a thought, soone con-
ciued, and soone ended. Dar-
lie experience dooth teache vs
thus muche. For wee see, that
by some storme or other, the
greene apple falleth before the
mellowed fruite, the lambe is
brought to the slaughterhouse
as wel as the sheepe, the chic-
ken is killed for the broath as
wel and sooner than the cock:
yoong men passe awaie as we
as old, our daies are short, our
life is as the shadowe.

Now therefore reason with
me. Shal we feare death for the
lossie

losse of a shadow? shal wee by
sighs and sobs storne againste
the Lord for the losse of a vapour? nay, shall we not rather
be glad to forgo the shadowe,
and by death desire to be knit
more fullye to our bodie Iesus,
whereof wee are members in
faith and hope? O ye of lytle
faith, crie vnto the God of heau-
uen: Lord increase our faith.
Be content to leauue this vaporous life, and welcome death,
and cry in a ful beleefe. Come
Lord Iesu, come, shorten these
latter daies for thine elect sake
and saue vs. Saue vs, O Lord
saue vs, haue mercie vpon vs,
and helpe vs, helpe Lord, and
by a blessed death cite vs to
appeare before thee. For one

daie in thy court, is better than
a thousand elsewhere, Amen.

Secondly, consider that thy
life is vncerteine. For death is
like a theefe that commeth at
vncertaine houres, he is like a
thundercracke, that soundeth
on a sudden: yea, this life is so
vncerteine, that death may ask
his due in the swathcloth, and
none be able to resist him. He
is alwaies a prince, hee ruleth
not only in the haruest, but also
in the spring time and summer.
Yoong menne and babes olde
men and maydes, greene and
ripe, al are one: death excep-
teth no persons, hee never re-
gardeth our yeares, but with
his sharpe syth on a sudden ha-
cutteth al downe. So y' our life
is

is like a ruinous houle, alwaies
readie to fal: like a thin thred,
alwaies readie to rotte: like a
running cloud, wherof we are
vn certeine, where and when it
falleth. This cloud sometimes
meketh in the cradle, somtims
in the chaire. Death is like the
sunne, whensocuer it shineth,
it melteth our cloudie life, bee
the cloud thereof neuer so thin
or thicke in yeres.

Our life nowe being as vn-
certeine as the weathercocke,
which turneth at every blast:
or like the wave, which moun-
ceth at every storne: or lyke
the reede which boweth at e-
very whisteling wind: whye
should we loue it, and not ra-
ther loath it, in comparison of

the euerduring life of the heauenlie citizens, wherevnto by death we passe in mercie, Oh that al Christians woulde ingraue in their harts, the waue-ring dayes of this vncerteine life, and consider and looke for in a ful faith, the certaintie of that ioyfull life, wherevnto death dooth bring vs; For then woulde wee, that sayle as pil-grimes on the waters of this world, and are tossed dange-rouslie by diuers pyrates, the flesh, sinne, and the diuell, de-sire, & with hartie praier craue of the Lorde, that in the bark of a liuely faith, by his mari-ner death, he woulde carrie vs to the certeine and blessed life of his saints.

It we were thus godly wile
to consider the vncerteintie of
this momentanie life : or so
happie, as to ponder the eter-
nall felicitie of Ierusalem, and
restful Cannaan, we would ra-
ther ioy and be merrie , when
ficknes and death shal visit vs,
than mourne and sorrowe for
it. For they are the Lords am-
bassadours , which are sent to
bring vs tidinges that dynner
and supper is readye, and the
banket of glorie to bee miny-
stred : and that we must come
without tarrieng to marric
him, and to enjoy him face to
face euен as he is : and there-
fore with willing mind to gaie
our debfed bodies to mother
earth whereof wee borrowed
them :

them : and to him our soules,
that hee may marrie them in
the couenant of his Eternall
mercies.

We are borne into this world
naked, our heritage is sin and
mysterie, our life is labour and
sorrowe, we our selues are but
tenaunts vnder mother earth,
concerning our bodies : and
vnder GOD, concerning our
soules: which God, our God of
joy and father of comforte, by
his owne sonne, hath bought
vs an inheritance immortall,
and vndefiled for euer, vnto
the which by sicknes & death,
as the messengers of his wil, he
 calleth vs.

Is all this so ? and shall wee
feare death ? no : for shame let

vs bid adieu to this shorte and
vncertaine lyfe, and receyue
death in ioy of spirite, as an ac-
complishment of the obligati-
on of his couenant, wherewith
he bound himselfe of his meere
mercie, beyond any merite of
ours, that wee shoulde never
see death, but haue euerlasting
life.

vnlesse therefore you will
mourne against death, bicause
by it you passe from an vncer-
teine, to a certeine life : from
these sorrowing and wauering
daies, to an euerlasting and in-
corruptible inheritance : and
so shew your selues rather wil-
ling to haue the fleshepots in
Aegypt for euer, than to passe
to heauen, and to eate of com-
fortable

fortable manna, not in the wildernes, but in new Ierusalem: see that ye feare not death, but loue it, and welcome it, whensoeuer the Lorde will sende it vnto you.

Thirdly, consider thy life is miserable. It is not only short, but also miserable: yea, I may well tearme it a kingdome of miserie. New borne babes do what they can, to persuade vs of the truth of this matter. For they beginne not this life with smiling countenance, but with weeping eies. By their cri what else dooth nature sing or signific vnto vs, but that thorough our sinnes, our life is become a continual warfare, and the world our enimie, euene

valc

vale of miserie , besette with
thornes to pricke vs on euery
side.

Righteous Abell founde in
his life time a thorn of his own
blood to trouble & molest him
even Caine his own brother to
bache his blade in his bloud,
& villanouslie to murther him.
John Baptist, the bright daye-
star, and forerunner of Christ,
the sunne of righteousnesse, he
found a thoric Herode to be-
head him, and holie Stephan
stonie Lewes to dispatche him.
Yea, what is this life but a far-
dle of miserie , wherein Christ
our blessed saviour tasted of no-
thinge, but of the sower grape
of persecucion ? For, no sooner
was this lambe of God come

into

into the world: but Herod by
the decree of his hellishe con-
uocation, was ready to denou-
him: this was a miserie to mo-
ther Marie. And maruelouslie
doth it paint out the mystery of
this life, that the hony babe Ie-
sus, the very lambe of God and
light of this world is so welco-
men into the world, which in-
tended mischiefe.

And where hee by the pro-
uidence of his heavenly father,
escaped the snare of the rauen-
ous fowler, yet for his sake
doo the children and sucklings
of Bethleem and the coastes
thereof, as many as were two
yeeres old and vnder, preache
vnto vs the miserie of this our
life. The voice that was heard

in Ramah, mooring, weping,
and great lamentation. Rachell
weeping for her children, with
out all comforte, because they
were not, teacheth vs, and cri-
eth out vpon the miserable life
of man.

If al careles Epicures would
ask the iudgement of Father
Iob in this case, he would ex-
pounde the mysticall cries of
tender sucklinges , that man
which is borne of a woman,
hath not onely a short time to
liue, but also a miserable life to
lead : that his life is a warfare,
continual labour and sorrow.
This iudgement of Iob, with-
out all doubte was rooted in
him and his brother Jeremie.
And thereof it came, without
question

quiction, that they did curse, not onlie the daie of birth, but also him that brought the message to their father, that a child was borne. They had fullie considered the degrees of their miserie. Their birth place was but a foule and filthie dungeon, they themselves were but a substance of bloud and instruments of their mothers : their nourishment little better than venom, & their birth not without extreme pains of the deere mother, and violent offense of their tender bodies.

They knewe throughlie that they were conceiued in filth and vncleanness, born in sinne and care, and nourished with paine and labour. They dyd know

knowe themselues to haue bin
like cralling wormes, and that
at their entrie into this worlde
they were apparelled with
bloud. And therefore consider-
ing their miserable condition
they cursed the daye of their
wretched birth.

Yea, this made father Iere-
mie to wishe, that his mothers
wombe hadde serued for his
tumbe: and father Esaie to be-
waile his birth, and to murmur
againste the knees that helde
him vppe, and also the breasts
that gaue him suck. They had
fully conceiued, that man was
made of the slime of the earth,
conceiued in sinne, borne in
paine, and at the laste made a
prey for wormes. This miserie

of

of mans life had they fullie digested, and therefore wished to haue died before they were borne.

Come hither nowe, beloued Christians : wee are manie an ace short of Job, Ieremie, or Esay, in life and in iudgement. One, after a through sifting of this miserable life, wished that his mothers wombe had been his tumbc: another murmured at the paps that gaue him suck the third cursed the daie of his birth : and not onelie that, but him also that firste declared it. Did they soe lyttle sette by this myserable life, as to curse it : and so little loue the pappes that norished them, as to murmur against them : yea, the verie

rie knees that helde them vp,
and by reason of this wretched
pilgrimage, to be so wearie of
this life, as to wishe they had
beene buried in their mothers
wombe? and shall wee feare
death?

They wished they had neuer
liued: and shal we, for feare of
death, wishe euer, or a longe
time to liue? they cursed the
daie of their birth, whoe were
holie men: and shal we weepe
for the daie of death, the verie
ende of their wishe? did they
murmur against the paps that
gaue them sucke, and shall not
we welcome death, when the
Lord sendeth him? naye they
murmured euен againste the
knees that did beare them vp:
and

and shal not we bee willing to
surrender heade, feete, handes,
heart, knees, and al, to mother
earth, and to salute death in
joy of spirit?

Fie for shame! and out vp-
on vs! if we doo not willinglie
and merrilie wishe, and crye:
Thy kingdome come, ô father
of heauen! Come Lord Iesus,
come. Let vs denie the olde
man, & cherish our hope that
wee haue in the full merites of
Christ: that when the Lorde
shall call, we may come vnto
him, without anye rebellion.
And as for death, account of it
but as a moste blessed ende or
period of this wretched life, &
an axe that cutteth off al mis-
eries: and therefore feare it not.

The

The thirde weapon :
*Consider the commodities
of death.*

Ve are tossed & tur-
moyled vpon the
seas of this world,
with manie a dan-
gerous tempest : euentill wee
be wearie, or at least should be
with holie Paule, of our shorr,
uncerteine, & miserable liues
and then dooth the Lorde, euentill
of mercie , call vs to rest & and
joy with his Saints in heauen
that resting from our labours,
wee may continuallie prayse
him with the band of his holie
Angels.

By death he deliuereth vs
from danger, and therefore to
arme

arme vs against the feare ther-
of, it pleased the holie spirit to
cal death a sleepe: by the whiche
being dispatched of all aduer-
sities, wee are brought to our
graues, therein to lie, as it were
in a soft featherbed, and in a
sweet sleep, abiding the com-
ming of Christ our lord, when
hee shall knocke at the bedd
and cal vs vppe, to liue for ever
with him, and his holyc Aun-
gels.

Death therfore doth not swal-
low vp our bodies, thogh for a
time they must lie in the bellie
of mother earth . For death is
a sleepe, and is vnpossible as it
is, that a whole man being in a
sound sleepe, should not wake
vp againe: euē so vnpossible

is

is it, that a Chryitian shoulde
continue in Death for euer.
And as for this sleepe, it is but
a shorte sleepe : for the daye is
at hand, and the time of iudg-
mente draweth neare, when
dead bodies shall arise, and the
earth shal render them vp, that
be in her, that meeting and ap-
pearing together, with our be-
loved friends, and set vpon the
right hand of his blessing, wee
may as lively members be ful-
ly knit in our body Christ Je-
sus:

So that death is but a sleepe,
and a shorte sleepe, out of the
which, we, and al our brethren
sistres, and friens that are de-
parted in the Lorde, shall rise,
more fresh than euer we were,

K.I.

to

to leaue this fraile and earthie
bodie, and to haue it made like
to the glorious bodie of Iesu
Christ.

And who now would feare
death? or who should grudge
at the Lorde for castinge vs a-
sleepe? Death is a sleepe, the
earth is the Christian mannes
featherbed where he must lie
till the trumpet shall sound to
awake him and call him vnto
iudgement. Who wil murmur
againste this necessarie? or rather
againste this mercie? for
mercie it is, that we die but for
a time, or rather sleepe for a
time: where of merit we shuld
die for euer.

And therefore vnles by your
grovings and fighings you wil

exclame against the mercy of
the Lord, by the which you are
saued, doo not feare Death, or
murmur against him: but bles
him with father lob, and thank
him hartily that he hath gran-
ted thee thy daielye petition,
wherein thou praiest, sayeng:
Our Father which art in hea-
uen, thy wil bee doone, deliuer
vs from euil.

For, as for the first, his will
is doone, whensoeuer any man
dieth. The verie farthing spar-
rowe can not fall without his
prouidence: the heares of our
head can not perishe, without
his will: much lesse dieth anie
man without his will, whoe far
surpasseth all farthinge Spar-
rowes. So that to wil he them

aliue that are departed in peace
it is to wishe, that God his wil
were not doone : and what is
that, but to wishe that GOD
were no God ? For if God bee
God, his wil is iust, and muste
needs be doone.

But as for many, they will
acknowledge that the will of
God is doone ; againe, that his
wil was iust in calling for their
children, whome hee had but
lent them for a time : and yet
will carrie abiding sorrowe in
their hearts, and so wil they go
neare to bringe death vpon
themselues. But to such mour-
ning mothers I saye, Why doo
you mourne? this life is a war-
fare, death is a sleepe. Why doo
you mourne? this life is short,

by

by condition and ful of myl-
ties: by death they are blessed,
and rest from their labors,

Why doo you mourne? this
life is a vapour: by death, for a
vapour, they possesse an hea-
uenlie and euerduriug inheri-
tance. Why doo you mourne?
doe you not thinke that hea-
uen is better than earth: that
the companie of angels, arch-
angels, Patriarkes, Prophetes,
Apostles, Martyrs, Confessors,
Virgines, and the holy ones of
God, is better than the felow-
ship of men, and the company
of beastes.

Doo you not beleue, that
ioye is better than sorrowe?
that life eternal is better than
this short, vaine, and vyle life?

that it is better to see God face to face, & to follow the lambe Iesus in heauen, in fulnesse of ioy to possesse him at his Heauenlie table to banquet with father Abraham, Isaac, & Jacob, than to dwel with you? all our fare in this worlde is dung in respect of the heauenlie meat, which Christ dooth set before them that are passed by death to life: and why then doo you mourne?

Mourne not for them, for they are happie: happie and thrise happy are they. But as I say, mourn for your selues that be not so luckie as they; to bee taken from this vale of myerie to the storchouse of felicitie, as they are. For by deathe they

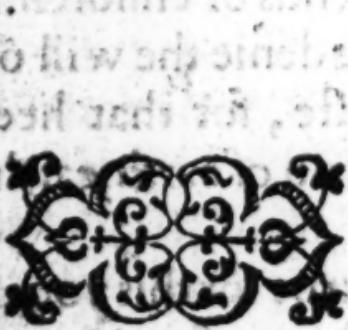
they are not dead, but by death
they are passed to life, to suchte
a life as passeth all ynderstan-
ding, the ioyes wherof doe sur-
mount the concept & thought,
not onely of man, but also an-
gels and Archangels.

But miserable are you, which
doo yet carrye about you this
earthe Tabernacle : yea euen
in this one thing you are mis-
erable vnlesse you repent, that
you mourne for the deathe of
your friends or children. For in
that you denie the will of God
to be iuste, for that hee hath
made man of earth, earthly and
mortall.

Mourne for this your vnb-
leesse, mourne for this your sin,
weepe for the sinnes of your

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youth, for your secret sinnes: and desire God to wipe and to wash your soule from all infection of sinne; that being prepared by death to follow your friends and children, you may with willing hearts in a liuelie faith, give a farewell vnto this world, and be readie to marrie Christ Iesus in glorie: to whome bee all goddes, in his name, amen.



**A battel betweene the
Dyuel and the Con-
sciencēs**

Wherēin all true Christians are
taught how to oppose and set them
selues against the assaults of their
Archaduersary Satan, made in
forme of a dialog, by
the sayde E.H.

Satan.

Thou arte a Sinner
and therefore the
child of wrath.

Conscience. I am
a sinner Satan; I confess it, that
in mee, that is in my selfe,
k. 5. dwe-



dwelleth no good thing, which
may moue my Lorde to take
pitie vpon me: but yet I denie
thy consequent. For though I
bee a sinner, yet shall not my
sunes preuaile against me. For
behold, saith Iohn, The lambe
of God hath taken awaye the
sunes of the worlde, hee hath
condemned sinne in the flesh,
so that now there is no condé-
nation to them that are in
Christ Iesus.

Satan. I grant that there is no
condemnation to them that
are in Christ, but suche are in
Christ, which walke not after
the flesh as thou dooest, conti-
nuallie hoording vp trespass
vpon trespass against the daie
of iudgement.

Con.

Conſcience. Thou liest Satan.
I walke not after the fleſhe, but
with Paule I wil the thing that
is good, though I bee not able
to perſourme it, by reaſon of
that combat which iſ between
the fleſh and the ſpirit. Indeed
at the leaſt I ſinne ſeuен times
a daie: but notwithstanding,
auoid Satan: for John telleth
me, that iſ anie manne ſinne,
wee haue an aduocate, with
the Father, Ieſus Chriſte the
righteous, and he iſ the propi-
tiation for the ſinnes of the
world.

Sat. But how knoweſt thou
that he wil be thine aduocate?
For hee iſ a righteous media-
tor, and therefore he wil not
deal for thee a moſt miserable
finner.

sinner.

Con. I knowe it Satan, that
hee wil be mine aduocate. For
so his holie worde preacheth
vnto me, which is the word of
Christe the euerlasting truth,
which I by his grace wil neuer
misdoubt. And heerein thou
shewest what thou hast beene,
euен from the beginning a li-
er. For John telleth mee, that
If anie man sinne, yet there is
an aduocate, and a righteous
aduocate, euен Iesus Christe
the righteous.

Sat. Yea, but how darest thou
ooke vp to heauen, and fly to
this aduocate, thou beeing a
vile sinner, and hee a righteous
God?

Con. In a ful faith of his mer-
cie,

cie, Satan, I dare goe to him,
For hee crieth to all laden and
labouring Christians : Come
vnto me. And why then shuld
I feare to goe vnto him ? espe-
ciallie, since he hath promised
to refresh mee, If I come vnto
him.

Sat. Thou maist goe vnto
him, but thou shalt find him a
judge. For he wil never refresh
thee with mercie , but punish
thee with deserued iudgement
and reward thee according to
thy deserts.

Con. Auoid Satan: for thou
liest. I will go to him in assur-
rance of his mercie : for hee is
truth , and cannot faile in his
promise. Hee will indeede re-
ward me according to my de-
serts:

scrts: but what deserts? Christ
his deserts are my deserts: hee
by his deathe deserued life for
mee and al the world, not for
himselfe, but for vs, according
to the saying of Peter. He bare
our sinnes in his bodie. And
therefore, sith Christ by his ful
obedience hath deserued lyfe,
my desert in him is life. And
therefore will I dare to go vnto
my Lord and my God, for I
am sure of mercie.

Sat. I am the prince of dark-
nesse, and al sinners belong to
my kingdome. For the reward
of sinne is death, and therefore
assure not thy selfe of mercye,
for that is in vayne.

Com. Auoid Satan: For what
thought thou bee the prince of
dark-

darkenesse, yet doo I set thee at naught. I am a sinner, but what of that Satan? my sinnes haue lost their stinge, and so mayest thou gape for a prey, and goe without a reward. For in the bloud of Iesus Christ am I purged from my sinnes, yea from all my sinnes, the sinnes of my childhood, my youth, my olde age, commyted in thought, worde, or deede: whatsoeuer they haue bene, are, or shal be, they are drowned in the bottome of the sea, and so couered in mercie, that the Lorde will neuer remember them,

Sat. Thou liest conscience. For the Lord is iust, and therefore hee will remember them, that he may punish them.

Con. The Lord is righteous,
thou fowle diuel: iust, and true
are all his waies, but yet thou
lyest in thy consequent, for it
standeth not with his iustice,
to remember our sinnes, that
hee may punish vs, whose sins
he hath punished in his sonne
Christ. Christe Iesus, by his
death hath deliuered vs out of
debt to the wrath of his hea-
uenlie Father, and purchased
vs remission of sins. And there-
fore I am sure that as God is
iust: so he will not remembere
my sinnes to punishe them in
me againe, sith his sonne hath
paid his debt for mee. For it is
againstie iustice, that any debt
shoulde twice be paid, or twylce
required.

Sat.

Sat. Though Christ once di-
ed, to saue thee from sinne: yet
haue I thine euill life to laie a-
gainst thee, for the which thou
art and shalt be mine.

Con. Christ indeede died to
saue me, and by his own death
hath he fully bought mee from
the wrath of his Father. And I
confes Satan, to my Lord, that
I haue not liued after his lawe,
but manie waies transgressed
his holye will: but what then
thou soule spirit, am I thine? no
Satan no. For the Lorde hath
mercy in store for every Pub-
lican when he craueth it, be he
neuer so ill a liuer. He is at this
point with vs, Aske and haue.
I will therefore aske mercie of
God, who gaue his owne son,

by

by his bloudie Death to sau
mee : and I am sure that I shall
haue my sute. For he hath spo
ken it, and can not lie. Thou li
est therefore for I am not thine.
But thou sayest that I am, and
shal be thine. Auoyd Satan, a
uoid like a coward. For he that
is with mee hath broozed thy
head, euен the mightie Lion
of the tribe of Iudah, that hath
promised to be with his church
euentil the end of the worlde:
he is with me, and if he be with
mee whoe can be against me?
doo not therefore crake of this
Satan, that I am an euill liuer,
and therefore thine. Giue ouer
thy combat, for if thou doo not
I will call vpon my Capteine
Michael, by the power of his

An-

Angelicke bande to dashe thee
out of countenance, whoe did
beare thee in Heauen, and all
thy hellish armie.

*The cal of Conscience in conflict
for succour against pre-
sent danger.*

THe diuel, O Lorde, like a
rauenous lion dooth seeke
to teare the lambe of thy Pa-
ture; and vnesse thou helpest
there is none other waie, but
to the slaughterhouse. It hath
beene a continual practise of
his, even from the beginning,
to rob thy childe of the riches
of their redemption, wrought
& accomplished by the bloud
shed of thy beloued sonne.

He someth like a bore of the
desert,

desert, and seeketh by violence
to breake into the vineyard of
my soule, which thy handes O
thou heauenlie husbandman,
haue planted. Up therefore and
arise O gratiouse god and good
shepheard of my soule. And as
thou hast promised, so be thou
with mee in time of this my
skirmishe, that I may giue Sa-
tan the foile, and sleepe safelie
vnder the wings of thy mercy,
with whom is store of mer-
cie. To thee be al glo-
rie both now and
euer, A-
men.





The dead mans

Schoole:

Wherein Death teacheſt
all Estates and degrees, from
the Prince to the beggar, many ha-
ſtable leſſons, moſt neceſſarie
to be learned: made

by the ſayd

E.H.

 Pprefeche ye ſonnes
of Adam, you that
are as I was: and
shall bee as I am.
Drawe neare and learne those
thinges diligentlie, wherein I
ſhal instruct you.



First I would haue you to
learne

learne this lesson, that as sinne
came in by Adam, so by sinne
death as a due reward follow-
ed. And therefore, when you
ooke vpon mee, remember
whence you are faine in adam
from grace into sinne, from sin
into death; and therevpon so-
rowe for your sinnes, and pre-
pare your selues to death. For
it is the waie of all flesh.

There is a time to bee borne
in sinne, and a time to die for
the sinne; al flesh is grasse, yee
muste all wither and fade with
the flower. This natural death
which foloweth the combat of
the Elementes and sinne, shal
creep vpon your mortal limis:
for as the sunne hath an east to
rise in, so he hath a West to fall
in.

in: euē to you shal all dance
with me one day, and this day
isyncertaine, noe man know-
eth when it shall come. For it
shall come at vnawares vpon
you, and therefore doe good,
and eschew euil, sin not, least a
woorse thing than this naturall
death doe happen vnto you.
For if you doo still wallowe in
sin, answer me, What if death
suddenelye strike you with his
dart as hee dooth manie men?
howe woulde you bee able to
stand in y iudgement of God?

Therefore leaue off iⁿ time,
and liue lyke Christyans, that
G O D yet at the least, seeing
your liues are so wicked, may
find a good will and purpose in
you towardes a godlie conuer-
sation.

fation. Do we not stil hold the
same pace like old carthorses,
but repente and amend, for the
kingdome of God is at hand.

Secondly, when you see mee
remember the spirituall death
of Adam, wherin you are all
wrapped, by nature borne in
sin & children of wrath. Dead
you are in Adam, starkē dead
in your sinnes, vntill the Lord
do regenerate you anew with
his holie spirit, and water your
barren nature with the drops
of his grace.

And herein see that you do
acknowledge your weakenes,
or rather your miserie : that by
sinne you are dead, even with-
out life by nature, and without
anye power to attayne unto
life,

life, as I am and shall be, vntill
the Lorde doo knocke at my
bed and raise mee from death
to life , to liue with him for e-
uer.

Auoyde sinne therefore, as
your deadlie enimie , whiche
would rob you of life, and fet-
ter you in bandes of eternall
death , and crye unto the Lord
for helpe. For withoute him,
against this enimie , you can
do nothing.Crie with the pro-
phet David,Creat, O Lord, a
new heart, and renewe a right
spirite within vs , that beeing
quickened againe by the dew
of his blessing , and strength-
ened with the armour of grace,
you may be able to withstand
the furie of Sathan , and con-

L. i stantly

stantly to endure the battell of
a raging conscience.

Thirdlie, when you looke
vpon mee, remenber whereof
you are, cuen of earth: no bet-
ter than duste and ashes, to the
which I nowe returne . And
therefore to the lostie minded
manne I say ; Dust and ashes,
why art thou proud? for earth
thou art, & to earth thou shalt,
and become a prey for know-
ing wormes.

Decke thy bodye neuer so
gloriouſlie, tie leuels aboue
thy neck, lade thy fingers with
ringes, ſit at thine ouerrunning
tables and make merrie , deſ-
pife al men: yet I tell thee, thou
art dufe, as I am, ſo ſhalte thou
be.

Thy

Thy bodie shal stinke, which
nowe thou embaulmest : thy
lofty looke shal bee humbled,
the wormes shall feede vpon
thee. Looke vpon me, & thinke
vpon thy selfe, be not as thou
art : but thinke vpon mee, and
what thou shalt be, and folow
him that is able of dust to raise
thee to life, & crieth vnto thee:
Be humble and meeke, as I am

If thou refuse this exhortati-
on, remember that pride shall
haue a fall : that earth is heauy
by nature, and falleth : that he
that exalteth himselfe shall be
humbled, and hee that hum-
bleth himselfe shal be exalted.

Acknowledge therefore that
earth is thy mother, which is
the baseſt of al other elements

and folowe Christ thy maister,
and onlie guide to his father in
joy: that out of earth hee may
raise thee to heauen: and after
thy resurrection, for thine ear-
thic and stinking bodie, giue
thee a glorious and immortall
bodie that thou mayest shine
with him like a starre in the
kingdome of glory.

Fourthly, let all couetous
persons looke vpon mee, and
amend their euill liues. For as I
came naked into this world, so
did they: and as I carrie no-
thinge with mee but my win-
ding sheete, euen so shall they.
Their riches, the pelfe of this
world shall they leaue behind
them, which they haue gathe-
red in paine, and houred vp
with

with greedie minds.

Oh you hungrie lions ! you
are alwaies gaping for y prey,
you are euer hungrie, and ne-
uer satisfied : get you never so
much by hooke or by crook, by
violent iniurie , or biting vni-
tie. But looke you vpon me. For
an cln of earth now shall serue
mee, and so must it serue you,
whom nothing may suffice in
this world.

Sorrowe therefore, and amende in time. For you were
not borne to gather worldelye
substance : but to serue poore
Iesus, who of God made him-
selfe poore to enrich you. You
were not borne to continue in
this world.

No, you haue no continuing

citie heere, but you must looke
for another, cuen Heauen,
whence you are nowe exiled:
and therefore you must seeke
the things that be aboue. Your
conuerstation must be in Hea-
uen.

You must not tie your harts
to the earth, and hould vp the
pelfe of this world, lest the ve-
rie moths and rust of your tre-
sure cry for a plague vpon and
against you in the daie of ven-
geance. For die you muste one
day, and be as I am, and so rest
in the bellye of mother earth,
vntil the day of accoūts, when
God shal rewardē euerie man
according to his deserts.

Fifthlie, let all eniuious per-
sons, and cul willers beholde
my

my hart : let all bloodshedders
looke vpon my feete, all back-
biters, slanderers and cursers,
marke my toong : all robbers
and vsurers view my handes :
all couetous persons note my
winding sheete : all selfelouers
and proud men gaze vpon my
face and hollowe cies, let all
men looke vpon me & amende
their liues, for as I am, euен so
shall they be.

Sixtly, let al Christians look
vpon me, courtiers and coun-
try men, highe and lowe, rich
and poore, yoong and old, no-
ble and ynnoble : all, let them
looke vpon mee, and remem-
ber their end Die they shal al :
this let al remember, that diey
may neuuer sinne.

Let all swearing belly gods,
al selfelouers, men or women,
that monstrously disguise chaste
nature, and paint their bodies,
which are stinking toombes of
their seelie soules, with intol-
lerable vanities, let al that care
for beawties hewe looke vpon
mee, and iudge of theyr owne
vanitie, and condemne them-
selues, least they be iudged of
the Lord.

For their broydered hayre,
their faced and defaced appa-
rell, theyr superfluous lasings,
their sumptuous Veluetes and
silks, their golden caules, their
wrought clothes, their ringed
fingers, and their costlie fare
in this worlde, which Lazarus
wanteth, they are all vanitie,
neither

neither shal they redeem them
but to earth they shall, and va-
nish with the vapour.

They shal al sleepe with me,
and they shall be one daye no
better than I am: worms meat,
flinking carcases, duste and a-
shes they shall be, whatsoeuer
they doo appeare to the foolish
world.

Kinges and princes, magi-
strates and subiects, schollers
and maisters, rich and poore, al
may looke vpon me. For I am
able to teache them a lesson,
which they forget dailie: That
earth they are, and vnto earth
they must with mee one daie,
and noe man knoweth howe
soone. Disdaine not to learne
this at me: for Iteach you the

truth, which one day you your
selues shal approue to be very
true.

Scuenthly, let all mourning
mothers & sorrowing friends,
lette them giue ouer weeping
and vnchristian wailinge. For
that cannot helpe them, be-
cause it grudgeth and complai-
neth againste the will of God:
but rather let them bee merrie
and rejoise.

For behold, this life is a war-
fare, eu'en a continual warfare,
as Iob calleth it, and death is a
sleepe, a sweete sleepe, so that
by it I rest from my labours, I
am deliuered from daunger to
safetye, from labour to ioye,
from trauel to rest, from paine
to pleasure, and lie in the earth

as

as it were in a bed, till I must
rise to iudgement.

This is the lucky estate of
them that are dead in the lord.
And therfore did father Sime-
on desire to departe in peace:
and Paule counted hymselfe
a wretch because hee was not
deliuercd from this bodye of
finne.

So that you haue no cause to
mourne for your friends, whoe
by deathe are passed beyonde
death: euен to life, to liue with
GOD, and to see him face to
face, cuen as hee is . But rather
you haue cause to reioyse, be-
cause by death they are taken
into ioye, to be where Christe
Iesus is.

The dead man is but a sleepe,
he

hee is not dead but for a time,
and at length he shall awake,
euen by the sounde of a trum-
pet and crie of an Archangell,
to see his redeemer in heauen,
whiche with thee and thou
with him, and the Heauenlye
armie of Angels & saints mai-
line for euer.

Looke vpon me, and remem-
ber this, al you that mourne for
the death of your friendes. For
blessed am I, and thrise blessed.
This worlde is an exile, Hea-
uen my naturall countrey: and
so by death I am deliuered frō
exile, and heerein I am verie
happie.

This present worlde is euill,
in heauen are ioyes that passe
sense and conceit. And so by
death

death in the Lorde I am freed
from euil, and placed in ioye:
and heerin I am happie.

This world is no continuing
citic, but another, that is heauen,
which when I liued, in faith
I looked for: so that by death I
am set in a permanent place,
and heerein am I happy.

This life is a pilgrimage, heauen
my home: and so by death
of a pilgrim, I am made a citizen,
and heerein I am happy.

To conclude, by death, from
earth to heauen, from men to
Angels, from warre to peace,
from paine to pleasure, from
griefe to euerlasting gladnes,
from vanitie & miserie to per-
petuall felicitie I haue passed
in peace: & herin I am happie.

So

So that death is not to bee feare,
nor yet to bee lamented:
but rather welcome in ioye of
spirit whensoeuer it commeth.

And for this are al Christians
bound to render hartie thanks
vnto the Lorde, that hath turned
the curse into a blessinge,
and by his pretious death vpon
the crosse made death no deth
but an entrie to life, a passage
to joy, a deliuery from miserie.
For this blessing, blessed be the
name of the Lorde, and let al
people say, Amen.

Imprint these few lessons in
your memoryes, and engrauue
them in the tables of your
harts. And thus
farwel.



A Lodge for Lazarus.

Wherein the poore and friendlesse are exceedinglie comforted in spirit against all kinde of calamities incident to this temporall and miserable life: made by the sayd E.H.



Here are two sorts of pilgrimes in the worlde, some are rich, and some are pore. Though the earth be the Lordes, and the riches thereof his owne possessions, though al men be his subiects, & haue de-

deserued the like condition of life : yet to blasfe his mercy and to open his iudgementes and iustice vnto the world , it hath pleased him to blesse som with store of his goodnes, and to punish others with the wante of his temporall blessings.

Thus with pouertie he beateth the poore to declare his iudgement against sinne : and the ritch man hee storeth with abundance to the manifestacion of his vndeserued mercie. By these his benefits vpon the ritche, and these his scourges laid vpon the poore, hee crieth out to them : Sinne no more, alluring the one partie by faire and gentle, the other by sharp and bitter meanes vnto safe

repentance.

repentance.

The rich man he maketh his deputies on earth, or rather the stewards of his familie, or rather the paterns of his mercie, to take pitie vpon the begger, when he craueth relieve : euen as he hath taken cōpassion vpon them, who neuer deserued it. And that they may vse them selues as shewers of his mercy hee hath promised that they shal alwaies haue y poore with them : this we see at this daye.

What a band of beggers be in euery place ? the poure doo swarme in euerye corner, the fatherles and widowes, yoong and old, of all ages infinite doo grone and crie for very neede. Som want cloth to couer their naked

naked bodies, some haue not
meate to intitiate their hun-
ger, some noe drinke to ease
their thirst, some lie vnder hed-
ges in steed of lodginges, some
are lame and cannot go, some
are blind and cannot see, some
are deafe and cannot heare,
some are dumbe and cannot
speake, some are sicke, some
are sore, of all people to the
iudgement of the worlde most
miserable : and therefore doo
they seeme to make this com-
plaint to God our Heauenlye
father.

O Lorde thou hast created
vs, thou hast framed vs: we are
thy handiworke, and thou the
potter, that madest our grand-
father Adam of the moulde of

the

the earth. Was thy goodness
such to make vs when we wer
not gentle Lord, and wilt thou
beate vs nowe thou hast made
vs? O Lord, where is thy mer-
cie? is the eie of thy pitty dim-
med? are the eares of thy woon-
ted goodness sealed? what
Lord? is the hand of thy fauor
shortened? is the riuier of thy
goodnesse dried vp?

Shal we hunger? nay, shall
wee hunger starue for want of
thy blessings? what now, good
Lord? thy sonne taught vs to
pracie, Our Father, Are we thy
children, and thou our Father?
Oh! where is thy fatherlie pro-
vidence? for beholde, O pite-
ous Lord, we are borne to no-
thing: besides, skin, flesh, and
bones,

bones, we haue nothing in this world.

We post from place to place,
& run from towne to towne,
we goe from house to house,
we cry for releefe in thy name,
we aske it for thy sake: but alas
good Lorde, wee can get no-
thing. If we be strong though
wee haue charge of children,
we are whipped, we are stoc-
ked; we are imprisoned, and
howe not abused? if wee bee
lame, dum, deafe, sicke or sore,
we may cry: but alas, charity
is frozen, where one heareth
hundreds doo strip their cards,
and are deafe at our sutes. . . O

O Lord, charitie is drowned,
the best friend which we shuld
haue: hard hearts doo reigne,

the

the stouteſt enimy that we can haue: with this enimie we are assaulted almoſt in euery place alas for pitty! pitty, ſweet lord is our request, haue mercy vp-on vs. Looke vpon Lazarus our king and capteine: behold Lord, he commeth to the rich mans gate, there he lieth, there he crieth; Crums, crummes he craueth to eaſe his hunger, but he cannot get them, dogs haue them, but Lazarus canoſt haue them.

The dogs come to Lazarus and likē his ſores; but Diues hath no feete to carrie him, no tongue to laic the playſter of comfort to his earnest ſore, no hand to helpe him, not a crum to feede him. Beholde Lorde,
dogs

doggs are better vnto vs than
Diues: nay, they are in better
case than we are; for they haue
the crums that falles from their
maisters table: but alas! Laz-
arus cannot come by them.

O Lorde, now where is thy
wonted mercie? shall Lazarus
want? shal he want the crums
of breade to ease his hunger?
what? shal he crie for them, &
shal hee not haue them? shall
he shout, but shall hee not bee
heard? what good Lorde? shal
hee die for hunger, and Diues
walowe in pleasure?

What Lord? hast thou loste
thy name god, which soundeth
as much as good? thou art cal-
led *Dens*, quafi *Dans*, and yet
shall Lazarus wanke bread to

re-

refresh him ? This complaint
of the poore man dooth gnawe
him : nay, sometimes it quyte
deuoureth him.

But to lay a salue of comfort
to this sore of Lazarus : O La-
zarus, why doest thou weepe?
why doest thou crye out ? whie
doest thou seeme to blame the
Lorde, he hath appointed Di-
ues as a father to regard thee.

But what, doest thou come
to his gate, doest thou craue
charitie, art thou denied it? the
Lord commanded it, & there-
fore is the Lord iustified, when
he is judged . But Diues hath
abused his benefits, and there-
fore shal he answer for it.

Let this be thy cōfort: let
this be thy lode to reste in,
from

from all complaints, that one daie God, who is charitie, shal iudge the worlde, the greatest scourge that Diues shall haue. Then shall hee say, as accouning that not doone vnto him, which was not doon vnto you. when I was hungrye, thou gauest me no meate, noe not the crums that fell from thy table: when I was thirstie, thou gauest me no drink : when I was naked, thou didst not cloath me; when I was in prison thou didst not comfort me; when I was harbourles, thou didst not lodge mee; giue an accoumpt of thy stewardship. Then shal hee crye out, that hee neuer saw him hungrye or thirstie, or else he would haue refreshed him: not

not imprisoned, or else hee
would haue visited him : not
lodgles; or else he would haue
harboured him.

But this is all lies, and there-
fore will he say vnto him : Ne-
scio, I know thee not : Departe
as cursed into euerlasting fire,
where shall bee weeping and
gnashing of teeth.

Come hither crieng La-
zarus, thou that criest and show-
test out yppon the Lorde, and
vpon the tyrannie of world-
lings : art thou sicke ? art thou
sore ? art thou deafe ? art thou
dunbe ? art thou naked ? what ?
hast thou no place to laie thy
head in ? come hither, for here
are pallaces of pleasure to pa-
stine in , excellente turrets of

M. I.

joy

joy to banker in, and lodegless
of infinit comfort to harbor in.
For what? haue you not hadd
meate, when you haue craued
it? or drinke when you haue
asked it? haue you beeene in
prison, and not visited? sicke &
not comforted? sore & noteas-
ed? naked and not cloathed?
wanderers and not succored?
Behold, in your behalf Christ
will judge the rich and merci-
less gluttons of this worlde:
and in the daye of reuelation,
you to your ioyous conquest,
and to their vtter shame shall
testifie & beare witnes against
them. This is the first lodge of
comfort.

But yet there is another be-
sides this: enter into that. Be-
hold

hold, when you asked relief, it
was Christ that asked and was
denied, so that in this worlde
you beare an image of Christ,
who came vnto his owne, and
yet was not receiued, noe not
knowne: who had not his nest,
as the birdes of the aire haue:
nor his den to flic vnto, as the
foxes haue: no not so much as
a place to lay his hed on.

Hee sought once to harbour
in Peters shipp vpon a pillowe:
but marke, how the waues the
winds disquieted the shipp, it
frighteth Peter, poore Iesus is
pinched at and awakened, so
that hee could not haue a good
nap to comfort his weariness
in his harbouring place. Was
this the estate of the mayster?

then rest in peace, and harbor
in ioye. For the scholler is not
aboue his maister.

Naie, dooth the tyrannie of
Divnes pinch him, when it pin-
cheth you? dooth hee hunger,
when you hunger? dooth hee
thirst, when you thirst? is he na-
ked, when you are naked? is
he sicke when you are sicke? is
he sore when you are sore? is
he harbourlesse when you bee
lodgles? what? dooth he smart
when you smart, dooth he crie
for almes, when you craue: is
it he that made you, he that sa-
ued you, he that spent his life
and shedde his owne pretious
bloud to redeeme you from sa-
tan, & yet wil you complaine?
let it not be so, but in patience

leane

leane vnto the louing Lorde,
and let him be a pallace of ioy
to lodge and rest in.

There is a thirde lodge of
comfort for al Lazars. For the
vncharitable dealing of Diues
shal be his vtter ruine. If Diues
haue shut his eare against thy
cry, and denied to relieue thee
in time of needie extreamity:
if he haue not opened his hart
to pitie thee, nor stretched out
his arme to rayse thee, when
thou art faldn into myserie: then
woe, woe: a rod is at hande to
beate him: O foole, this night
the diuel shall fetche thy soule
from thee. Heere is a glorious
lodge of comfort for al Lazars

If Diues haue his barnes fil-
led with corne, his chests with

treasure , his table furnished with plenty of meat, if he haue al things at will : yet shall nothing redeeme him from mischiefe, if he will not attend the piteous crie of Lazarus in tyme of extreame necessitie. For hee that will not heare the poore when he dooth crie : when hee crieth himselfe, the Lorde will him denie.

Hath Diues now denied you almes ? then wil the Lorde denie him mercie : wil the Lorde denie him mercie , because he hath not pitied your myserie ? hath the Lorde such care ouer your estate , that hee will reuenge it sharply if you be not cherisched : and will you yet complaine ? Fie, no, for shame , but

but let this be a lodge for you
to rest in.

God is your gard, howsoeuer it go with you : you are his little ones, his dearlinges, and deereley beloued. If Dives doo abuse you, if he doo not cherish you : beholde howe he loueth you, for Dives for your sake shall suffer paines for euer.

You want foode on earth : but he shall want the bread of life in hell. You want drinke, but he shal want cuen a drop of water in hel to coole his flaming toong . You wante in this world cloth to couer your nakednes : but hee shall want the white raiment of innocencie : and therefore wallowe in myserie for euer : You wante

lodging here, but he shal want
the lodge of ioyes else-where.
You cannot be his ghest, but a
worine for your sakes shall bee
his ghest euerlastingly.

Hee had store of all thinges:
what wanted hee? neyther sil-
uer nor golde to haue enriched
you, nor meate to haue fedde
you, nor drinke to haue eased
you: he had cloth to haue co-
uered you, crums of his table
that would haue receued you,
he hadde lodges wherein hee
might haue graunted you har-
bours.

But see the iudgementes of
God for your sakes. This Di-
ues is not worth a drop of wa-
ter in hel: for al his pleasure he
reapeth lasting paine, for his

mc-

melodious harmonie, he heareth howling & weeping, and gnashing of teeth. This is the wo that they shal swim in, that with Diues negle~~c~~t the crie of seely Lazarus.

But yet view a fourth lodge of comfort, a princelie lodge, you band of beggers: approch and looke vp, what? was Lazarus clothed in sores? did no man visit or comfort him? had he no physitian either by word or by worke to cure him? had he noe surgerie, but onelye by dogs?

Nay, what? was he not onely sore in bodie, but pinched in stomach? did he want food? naye, did he so hunger, that he desired crummies of breade to

m. 5. please

please the crie of his greedye
stomach, and yet could he not
get it?

What? are any of you in the
same case? beholde a lodge of
comfort: looke vppe, and there
you shal see Abrahams bosom
and Lazarus therein lodged.
See, he that wallowed in sores
& might haue washed in tears
such was his miserie to the eye
of the world,

Beholde, hee that was not
worth a crum of breade in this
worlde, hee that had no lodge
place to rest in, nowe lodgeth
in Abrahams bolome, an har-
borough ofrest.

What nowe you beggers,
you that wander from place
to place, and haue no resting
place

place to itaie in: nay, you that
wander, and for want of chari-
tie doo alwaies hunger: be pa-
tient, blesse God in your ad-
uersitie, and reste in the lodge
of Lazarus.

Diues was aboue Lazarus
in this world: Diues waded in
plentie, but Lazarus in pouer-
tie: Diues sate at his table, La-
zarus at the gates: Diues heal-
thie Lazarus sick; Diues with
a ful bellye, but Lazarus lyued
with an hungrie stomach: and
yet looke vp, and now you shal
see Diues below, and Lazarus
aboue him.

Diues in this world had rich
men for his comates, gentiles
and potentates for his ghestes:
but now he kepereth companie
with

with the diuell and his angels.
Lazarus in this worlde had no
companie to comfort him:
nay, he had none that alwaies
tarried with him, but sicknesse
and povertie: they were from
time to time his two ghests, &
at Diues his gates the dogs too
did visit and liche him.

But now behold, Diues by-
teth the bread of misery in hel:
but Lazarus lodgeth in Abra-
hams bosom, and now in hea-
uen banketteth at the table of
euerduring ioye, with the pa-
triarches, Prophets, Apostles
Martyres, and holie ones of
God.

Oh! wil the impatient La-
zarus saie: this is a heauie case,
to be alwaies beaten with pin-
ching

ching pouertie, alwaies to bite
of sorrowe, and neuer to liue
at ease.

Surelie if this be thy case, as
thou monest: yet I saie, looke
vnto the lodge of rest, euuen
Abrahams bosom: for though
thou doo swim in seas of extre-
mitie, yet thou doest banquet
with Lazarus, who euuen in this
worlde did suffer pinching ex-
tremitie, and yet now he dooth
rest in peace.

But thou art beaten, thou sai-
est: thou art buffeted: so was
Lazarus. Oh! but thou art bea-
ten sore, so was he. But yet thou
singest on the same song: thou
art beaten.

Art thou beaten? then lodge
in comfort, For better it is to
be

be beaten with Lazarus, than
damned with Diues: it is bet-
ter to be crossed, than not crow-
ned: it is better to bee beaten,
than neuer to be chastised. For
God receiueth no childe, but
whom he scourgeth.

But yet thou criest : Oh my
life is miserable ! is it my sera-
ble : then lodge in conforte,
For miseric is the high waie to
felicity.

Thou muste bee buffeted, if
thou wilt be saued : for he that
will liue godlie in Christ Iesus
must suffer persecutions. I am
the waie sayth hee. But what
was his waie to Heauen ? A
crosse was his waie ynto the
crowne, and thus woulde hee
lead thee to immortal glorie.

What

What laicſt thou nowe, Lazarus? haſt thou anie thing to complaine of? I hope these lodges of comforte doo please thee. But if they doo not, yet harken a little.

Is thy life a castle of misery, because thou art wrapt in pouerie? art thou a wretch of this world, because thou art cloathed in sores? dooest thou ſing of nothing but calamitye, because health faileth thee, or ſtore of temporall blessings? why then reason with me.

What if thou hadſt the riches of Diues, hiſ health, his wealth his garners, his treasure, hys lands, his cattell? yet vanitie of vanites, crieth the Preacher, and al is vanitie.

Vanitic?

Vanitie ? what, Vanitie of vanities ? nay, what ? is all vanitie ? ritches, health, treasure, pleasure, wealth : is all woe ? nay, is al vanitie ? vanitie, what ? worth a nit ? naye, worth nothing : and yet art thou troubled ?

The rich men of this world doe fall into manie temptations, in so much that wher they shoulde bee gods on earth, to helpe and to aide the needye, when neede requireth : they proue themselues cages of vn cleane diuels.

Some lords of landes do begger their poore tenantes, they racke and impouerish them to better their owne estate : some hourde vppe corne for deere times,

times, to the vtter beggering
of the poor, some haue catching
hands, who though they haue
enough, yet are alwaies cat-
ching and snatching at the wi-
dowes mite.

Vsurers or rather robbers,
who haue inough but the rich?
who want it but the poor? whie
want they it, but because cha-
ritie is deade, and the rich are
snared in deadly temptations?
But yet they will be riche, they
scrape and trauel for goods.

But what crie the proud and
the rich men in the fist of wise-
dom? Oh say they, what hath
pride profited vs? or what hath
the pompe of riches broughte
vs?

Come hither Lazarus, art
thou

thou poore ? desire not to bee
rich : for this is the vsuall song
of such as are rich in this world
Oh ! what hath the pompe of
riches brought vs ? doo not ri-
ches better a man ? nay, dooth
not the pompe of riches bring
any commodity with it.

What ? can it not deliuere vs
from dansing with death, from
the gnawing worme, from the
bed of earth ? no though wee
were as beautifull as Absolon,
as long liued as Methuselah, as
eloquent as Cicero, as subtile
as Aristotle : to end, as riche as
Cresus, yet we must needs be-
come wormaes meate, & turne
to dust and ashes.

How now Lazarus ? what if
thou hadst courtlye palaces to
lodge

lodge in? excessive plentie of al thinges? even the pompe of riches? what should they auail thee? nothing: yea nothing, and yet is pouertie a burthen vnto thee?

It is the will of God Lazarus: and it is thy dailie praier, that his wil be doone: and it is his will to saue all men. But what? is it his will, that thou shouldest bee poore? and art thou not merrie?

It is his wil to saue thee? nay, is it he that can only saue thee? nay, is he woont to saue vs by crossinge vs, that wee shoulde enter into heauen by manie tribulations: and wilst thou not yet lodge in comfort?

Nay

Nay what? doest thou pracie
that the wil of God be doone?
if thou pracie for it, as it stan-
deth thee vpon, so thou dooest
wist it. Now his will is to beat
thee with pouertie: thou prai-
est for it, thou wist it. What
now? doest thou wish it? and
yet art thou sad and pensiue?

Men are woont to ioye, yea
and to reioyse when they haue
their wishe? but thou hast ir:
and wilte thou bee sorie? The
Lord saith, nay the Lord swea-
teth it, that He wil not the deth
of a sinner: and death is the
due wages of thy sinnes, the
which of iustice he might paie
vnto thee, but hee will not of
mercie.

Wil he not thy death, which
is

is due vnto thec? and yet doost thou complaine of pouertye, which is his will to laie vpon thee? let this bee thy lode of comfort, that his mercie is our safetie: and that his will is no thinge else but his mercie: yea, though hee doo beat and buffet vs neuer so much.

And to perswade vs in this point, who are so incredulous of nature from time to time, it hathe pleased him to scourge his children, or rather to scour the vessels of their heartes, the lode place of his holy spirite, from the dregs of iniquity.

Caine was an heire, he posseſſed al, hee was the childe of this world: but Abel the child of God, hee had his name of vanity,

vanitie, his end was to be murthered, he received his deathes wound, euen by his owne brother.

Looke vpon the whole college of Saints, and wee shall see some imprisoned with Ieremie, some beheaded with Baptist, some stoned with Steuen, som crucified with Christ Iesus, lapped in lothsome sores, wrapt in bands of vtter extremitie with poore Lazarus: notwithstanding Dives the worldling wallowe in all health and wealth.

How nowe Lazarus? looke vpon thy brethren, & be thou comforted: yea if thou haste been rich, euen as riche as Job, if thou hast sat on the pinnacle
of

of pleasure, and mounted vpp
with the highest trees : if thou
haste flourished like the glori-
ous lillie, and yet vpon a sud-
den wither awaie : if thou hast
fallen from the top to the foore
of a hil, that is, from prosperitie
to aduersitie , and become a
bare Job, yet beholde the pal-
lace of comfort : I am sure, that
my redeemer liueth , and that
with these eies I shall see him,
saith Job.

Whoe was this Job ? a riche
man he was, he had plentie of
al thinges. G O D had blessed
him with children, and vpon a
sudden all is gone, Oxen, Ca-
mels, children and al. His own
riendes doo forsake him, hee
wadeth in wo and sickness: and
yet

yet therē clubs can not batter
him downe, but stil he clineth
to the lodge of comforde, say-
ing: I am sure that my redee-
mer liueth, and that with these
eies I shall see him.

What though this earthye
masse our body, this dustie ta-
bernacle besormed and tosf-
fed with the winter blastes of
this world: what thoughte our
bellies feel the gnawing worm
of a plaining stomach, & our
backes want cloth to couer it:
yet is heere a lodge of com-
fort, which by faith wee must
take possession of, euerye one
sayeng with father Job: I am
sure that my redeemer liueth:
and that with these eies I shall
see him,

Though

Though God scourge mee,
yet as a father to correct mee,
& not as a iudge to condemne
me: for I am sure that my re-
demer liueth, & that with these
cies I shall see him. Though I
do heer want bread to quench
the erie of hunger, and drinke
to coole the heate of my bur-
ning stomach : though I haue
neither cloth to apparell mee:
nor friend to comfort me, nor
place to lodge in, yet beholde,
I am sure that my redeemer li-
ueth, and that with these cies I
shall see him.

If thou be a spirituall Lazar,
and wantest the crums of com-
fort, if the diuell lay thine own
sinnes before thee, to the ende
thou mayest eat with him, the

N. i. bread

bread of desperation: yet run to the lodge of comforte, and there sing thou in spight of thy sinnes, of Satan and al his hellish hounds: I am sure that my redeemer liueth, and that with these eies I shall see him.

In this lodge of comfort S. John dooth finger out to thy hungrie soule the food of life, saieng, beholde the lambe of God that hath taken awaie the sinnes of the world. But what? was this lambe crucified? dyd he not die? yes, and rose the thirde day a conquerour ouer sinne, death, hel, the diuel and al his angels.

But yet perchanse thou wilt not beleue it: if thou doe not, come hyther Thomas, sayeth Christ

Christ, and thrust in thy finger
Dooest thou nor beleue it ?
then come hither and trie, trie
and then truste. This fide of
Christ is the sole lodge of rest
for all spirituall Lazars , that
hunger and thirste after theyr
saluation.

Marie Magdalen, that was
possessted with so many diuels:
Peter that had once, twise, yea
the third time denied his mai-
ster Christ : yea the theefe on
the crosse by faith leapt into
this side of safetie, and lodge of
Christ Iesus.

This lodge is his wounds,
which hee had on the crosse to
heale vs : which woundes al-
waies are open, for al straeng
Thomases to harbour and to

lodge in. For at what time lo-
euet a sinner wil repent him of
his sinnes, I will blot al his sins
out of my remembrance, saith
the Lord.

Here is a lodge for al Lazars,
that grone in spirit. All such as
are heauie and laden, & heare
and follow that proclamation
of Baptiit, Repent: al that with
father Dauid weepe, & learne
to wet the couch of their harts
with the tears of their groning
soules.

This lodge of comfort is o-
pen to all, it is denied to none
that repent, haue they beene
neuer so greuous sinners.

Besides these two sortes of
Lazars, there are some that are
rich in temporal blessings, and
yet

yet very Lazars in grace : couetous men and viurets, they doo not onelie want that they haue, but by euer seeking more and more, they drowne theyr seelie soules in sinne , and for a lodge of comfort, they harbour in hellish Aegypt.

Thus was Diues the glutton a Lazar: hee had plentie of all things, and yet hee was not so riche in grace as to bestowe a crum of bread vpon Lazarus: and therefore dooth hee nowe thirst for a drop of water, and cannot get it, to ease the furye of his tormenting toong.

Diues is the ringleader of the dance to al carelesse ritch men that haue departed this lise, as couetous wretches . But vnto

them that are yet aliue, although they haue been a long time disciples of Dives, yet are the woundes of Iesus Christ open to lodge them, against the stormes of a frowning conscience.

Yea, it is open for al sinners, who are Lazaris by nature, and want the verie crums of goodness: they gape to receiue vs, and they are alwaies fresh and greene. Loe a fountaine of Christis pretious and outstreaming blood, wherein al that repent are washed from their leprosie, and deliuered from the sting of iniuitie for euer.

In the worlde there is nothing but miserie, it is nothing but a kingdome of calamitie:
and

and the wounds of Christ are
a lodge of al rest, where ther is
no paine, no sorrow, no vexa-
tion, no trouble, but all ioye,
euē such ioy as passeth al con-
ceipt, to the which the Lord
of his mercy bring
vs al, Amen.

John Brown
Abraham Lincoln

A retraij from sinne:

Wherein is sounded, as with a
shill trumpet in the eares of all
men, what damnable daungers de-
pend vpon continuance in sin, neg-
lect of repentance, abuse of the ac-
ceptable time of grace: and other
excellent meanes daily moving
men to the amendment of
their finnesful life:

made by the
sayd E.H.

 Considering with
my selfe the fraile-
tie of man, and the
dangerous trappes
of Satan, which he hath laid in
euerie corner of this wicked
world.

worlde, to catch vs : his crattie
deuises which he worketh con-
tinuallye to snare vs, and the
drownes of man, as carelesse
to auoid them, I thought good
to make this base retray from
sinne, that beeing called from
straeng, we might come vnto
the true sheepefold, and so bee
sauced.

And herc I might begin with
wondering at the churlish na-
ture of man, who being so of-
ten called by the voice of God
and his deputies, from sinne :
doth yet notwithstanding wal-
low therein, like swine in filth
and mire.

Duste and ashes ! shall the
Lord himselfe crie vpon thee?
Siane not ; and wilte thou not
heare

heare him ? it not finning bee
thy ſouleſ ſafetie : wilt thou be
ſo vamindfull of thy ſelſe, as to
ſuffer thy gratiouſ lord to haue
the repulſe ?

Shal the king command his
ſubieſt, and bee obeyed : and
the king of glorie commaund
thee not to ſinne, and not bee
obeied? Shal the good and tru-
ſtie ſubieſt be ſo dutiſl to the
king, who is yet but dufe and
aſhes : and wilt thou ſhew thy
ſelf ſo rebellious againſt God,
who is the God of comfort, &
father of mercie ?

O thou drowsie creature! a-
wake, bee wiſe . Conſider if
God being wiſedome, doo cal
thee from ſinne, then is it fol-
lie to follow ſinne. If God be-
ing

ing the father of mercie, doo
cal thee from sinne the mother
of endles misery, then ô wret-
ched creature returne, repent,
least for mercie thou doo reap
the rewarde of sinne, which is
death eternal.

But why shold wee by sin-
ning make our selues thrall to
so tyrannous a maister as Sa-
tan? and despise the cal of so lo-
uing a Sauiour as Iesus Christ,
crieng vnto vs, Sinne not.

The seruice of Satan is miser-
able bondage : the seruice of
Iesus Christe is a blessed liber-
tie, it is a freedome, that pas-
seth al freedomes: and so much
the rather to be embrased, as
the other is myscrable and to
be detested: yea, it is with both
hands

hands to bee received, forso-
much as our Lord Iesus Christ
in commanding requireth it.

: For being bondslaues of Sa-
tan, so vile a varlot, shall the
Lord offer vs his seruice, which
is perfect libertie, and shall we
refuse it, and not rather receue
it? Eue did so muche as obeie
the lieng serpent in paradise,
& shal we denie obedience to
Iesus Christ? she obeyed to sin,
but her obedience wrought hir
miserie? and shal not we obey
the Lord, that our ende maye
be felicitie?

For how can wee, deseruing
eternall miserie, bee accepted
to blisse, if that by disobedien-
ce we prouoke to wrath the
onelie purchaser of mercie? I
saic

saiē therfore, where Christ crieth, Sinne not, obeie him, and kisse the sonne least hee be angry : kisse him, and obey him; for if he be but a little angry, bleſt are all they that put their trust in him.

But to make this retrāite to ſounde more ſhrill in the eares of ſlumbring Adam: looke vp on the damned ſpirit of Diues, he burneth in hel: but whye if not for ſinne ? His toong flameth, neyther can hec get a droppe of water to quench it: and why but for ſin ? The fire that hee burneth in is vnquenchable: his dolefull muſicke is gnashing of teethe, howlinge, weeping, and great lamentation: his caſe is curſed for euer,

and

and why but for sinne ?

If Diues had knowne, that the seruice of the Lorde hadde beene perfect libertie, and that obedience to his commandements had beene the pathway to heauen, or that his sinful life would haue wrought him such a web of wo, or rewarded him with death for his wages in seruing Satan : no doubt hee would haue followed as good counsell, as hee wished by the dead to be revealed to his brethren : that is, he woulde haue sought grace of the Lord, that hee might haue obeyed him in holines, and so be saued.

But marke þ yee living, and learne of the dead . Diues was a sinner, he serued sinne, and
the

the old serpent, but his seruice wrought his wo, euē a wo e-ternal. Now what a tirannous maister is that, that so rewar-deth his seruant? or what a mi-serable seruaunt is that, which reapeth nothing by his seruice but wo?

But O thrise miserable are we! if we will serue the same maister, whose seruice in Diues wee see to bee a flauishe thralldome, and our wages no-thing else but biting mysterie. So that, if the Lorde our Sauour Iesus Christ, by his louing cal be not able to recal vs from sinne: yet let the bitter end of Diues, and the flaminge tor-ments of his soule damned for sinne, bee a sufficient retrait

vnto

VATO VS. Woe, wo, was due to
him for sin, and therfore sinne
not.

This Diues was a rich man,
God had blessed him with his
creatures, and these arguments
of his loue cryed vpon him,
Come home by repentance, &
to holines in conuersation: he
notwithstanding neglected,
and stil continued a seruant of
sinne, for the which his seruice,
he doth now lament in hellish
torments, and so shall doo for
ever. Hee shall alwaies howle
weep and waile, in paine with
outease, in sorrowe without
comfort, in griefe without re-
lief, and that for ever.

But, O miserable Diues! whic
didst thou not repente and re-
turne

turne from sinne, at the retral
of so manie and so great bene-
fits of the Lord? why didst thou
not plaie the good steward of
thy riches, in bestowing some-
thing vpon needie Lazarus ?
why wast thou more vngentle
and vnnaturall than the verie
dogges, that licked his sores?
where was charitye? surelyc it
was frozen, it was dead : noe
better euidence than thyne
owne confession , which thou
makest amidest thine endlesse
torments, crieng out and say-
eng :

My life was sinful, mine obe-
dience was to Satan, my para-
disc was the wicked worlde , I
neglected the retral of so ma-
nie benefits from sin; & there-
fore

fore I lie in paine, and so shall
doo, til I haue paide the vtmost
farthing, and that is euer.

Come hither now ye liuing,
consider in time and bee wisc.
Dives was a sinner, and so are
you : Dives neglecting the re-
trait from sinne, and puttinge
off from daie to daie , was at
lengthe vpon a sudden thruste
downe into hell : and surely, if
you do not in time repent, but
followe his pathes, then as his
ende was tormentes , so shall
yours bee . For God is no ac-
cepter of persons.

Therfore, ô ye liuing, consi-
der & be wise : and if you haue
begun the race of Dives , re-
pent, returne, awake, least Sa-
tan take you napping, and the

Lord

Lord in his iust iudgement suffer him to take your soules frō you, and so rob you of all ioye for euer.

If Diues had known the tyrranic of Satan , or the wages of his seruice, or the dangerous extremities of carnal securitie: no doubt he would haue awaked from sinne, and bin as wise before hand to haue prouided for himselfe, as hee was to late for his brethten.

And shall wee, knowing the danger of deferring to repent, & the vilanie of sinne, not prouide before hand against such a dangerous tempest, as Diues abode, and walke wisely : but incur the danger of extremitie by sleeping in carnal securitie, and

and perilous seruice of sinne?

O ye sonnes of men, be wise and repent, returne from your wicked waies, giue the old serpent the slip, forsake your old maister sinne, bid adieu to all iniquitie, if you will not swim in the tormentoric seas of hell with Diues.

Besides this bitter retrayte from sin, there bee othernum-peters of Gods iust judgments whiche ought continually to moue, and effectually to persuade vs to forsake the seruice of sinne and Satan. The whole world did serue Satan, because it overflowed with sinne, therefore beholde, it ouerstreamed with water, and al the worlde was drowned.

Here,

Here, if it picate al sinners to put on the spectacles of discretion, they may see what it is to serue sinne, and what to neglecte the Lordes retraite from iniquitie. The whole worlde hauing forsaken the lord God, wente a whooring after Satan, and marryed it selfe to sinne, renouncing innocency of life, to follow vice; but lo the ende: when Satan by sinne had gotten such a maysterie, and by reason of iniquitie was becom a prince of this world, beholde the end of all his practises: the ruine and destruction of the world.

And surelie this was the iudgment of the Lorde, to destroy them wholie, that had neglected

ted

ted to hear his voice in the day
of visitation: & this iudgement
is bent against al those that cō-
tinue in sinne and will not re-
pent.

Indeed the Lord hath made
a couenant, and therof he hath
giuen vs a certaine sacrament
and earnest penie, that he for
sinne will never drowne the
world againe: but yet the co-
uenant may breed in vs no se-
curitie, but rather it is a retrall
from sinne, for somuch as it is a
couenant betweene the Lord
and vs, betweene whome no
couenant can continue for e-
uer, vnlesse wee returne from
sinne.

For although hee hath pro-
mised not to destroy the world
againe

againe for sinne, and this promise shall be perfourmed, not because we deserue it, but because hee hath promised: yet vnles we repent, *Omnis simili-
ter peribimus.* We shall al like-
wise perish. He wil drowne vs
in wo for euer.

This flood of torments, and hellish lake, wherein the damned doo wallowe, and wade in vnspeakable paine: this floud doth passe the other, and vnles we repent, and by heartie re-
pentance leape into Noahs arke, and so into the bosome of mother Sion, there is no sal-
uation for vs.

Let vs therefore repent, and lament our sinnes, and close our selues in the readie arke of Moses

Moses, least being at the brink
of death, the wates of hell o-
uer swallow vs.
But to come from the whole
world to the part : behold So-
dom and Gomorrah, the twoe
stewes of Sathan, wherein hee
dayly committed fornication
with the sonnes of men. Those
two, Sodom and Gomorrah,
were as wanbon Damoscis of
this world, givent to all lewd-
nes and lust, they thrised after
sinne, how soever Satan piped.
They had renounced al god-
lie chasitic, and to marrie the
olde serpente they had broken
their obedience vnto the lord.
But behold those two wild ci-
ties were tamed, destroyed :
yea burnt with fire and brim-

O. i. stonē.

stone.

Now, O ye children of men,
come and see the terrible sight
of these two citties burning &
consuming with fire: repente
and lament your owne liues,
that you are not behinde So-
dom and Gomor in wicked-
nesse, but like miserable wret-
ches haue pledged them in the
cuppe of spirituall fornication
with sinne and Satan.

Leer this fire and brimstone,
like terrible Trumpetters of
Gods iust judgementes, sound
so shrill in your eares, as to a-
wake you from sleeping anye
longer in sinne, least a worse
thing than this doo happen vnto
you: yea whensoeuer you
see water, fire, and brimstone,
shink

thinke vpon the iudgements
of God against sin, and sinne
not.

Consider that Sodom and
Gomor were destroied for sin,
and that God, when it pleaseth
him, maye execute his iudge-
ment vpon thee, whosoeuer
thou be vntesse thou repent: &
therefore returne from sin, and
sinne not.

Consider, that where al crea-
tures were made for mans vse:
yet ſt Lord in his wrath against
sinne, doth vſe them as ſwords
of vengeance, to cut him off.
And therefore, if wee will not
onclie haue the Lord, but also
his creatures to profit vs, so
that wee may vſe them to the
ende they were created, then

where not onlie the Lord him selfe, but also all his creatures doo crie vpon vs, Repent and sinne not: it standeth vs vpon to amende our faultes, to reforme our liues, and to frame our selues to all good workes, which God hath prepared for vs, that we shoulde walk therein.

But, ô the lamentable case of Iesus Christ! O the vnspeakable churlishnesse of man! for if the churlishnesse of one wicked citie Ierusalem, did wring teares out of the glorious eyes of our Sauior Iesus Christ, and made him to sigh and sob, because shee had dealt so vncerteouflic with him, so preposterosouflic with hir self, as to stome his

his prophets, to refuse his cloc-
king, and to serue satan, and
so to worke her owne destruc-
tion: then what yeere, what
daie, what houre: naye, what
moment doo wee not all make
our Sauior Iesus Christ, behol-
ding our iniquities, to weepe
and to sob, sith that our sinnes
almost do passe in number the
sands of the sea, and haire of
our heads?

Yea, O the churlishnes of
man! yet by sinnes so to grieue
our Sauiour Iesus Christ, from
the which to redeem vs it cost
him bloudye teares, evyn the
effusion of his moste pretious
bloud! But is it not a miserable
follic in man, by such churlish
dealing to offend our Lord Ie-

Iesus Christe, who shal come to
iudge the quick and the dead.

Ye swearers, ye cuisers, and
railers, ye vsurers, theeues, and
murtherers, yee epicures, Pa-
pists, and carnall Gospellers, al
ye sinners that lie in sinne, that
knowe sinne, and yet forsake
it not, with what face will you
present your selues before this
heauenlie iudge, out of whom
you haue wroonge so manye
sobs, as you haue commytted
sinnes in your lifed

If you haue vsed him so vn-
thankfullie, and wrought him
such greefe: how can you look
but for grieve for your reward?
But, O the mercie of the Lord!
that yet crieth, Come vnto me
al ye that labour, and are hea-
uie

uic laden, and I will refreshc
you. Behold, notwithstanding
your infinite offenses, notwithstanding your infinite sinnes :
yet, if you will acknowledge
them, and bee hartilie sorie for
them, that in cōmitting them,
you haue greeued the spirit of
Iesus Christ, he is readie to re-
ceiue you: yea, and as one thin-
sting to receive you into fa-
vor again, he calleth vnto you
Come : promising, that not-
withstanding you bee laden
and clogged with sinne, that
yē the wil ease you, if you will
come vnto him. This is a com-
fortable retrāit, grounded vpon
the promise of Iesu Christ,
that if we wil come vnto him,
he will refresh vs.

Now what is Iesus Christ? and what are we? wee are sinners, and therefore our due is death: but Iesus Christ is a saviour: yea, saluation and life it selfe: and therefore to goe to him, and to leauue sinne, is to passe from death to life, from sorrow of conscience to peace: yea, such a peace as passeth all understanding.

Yea, Iesus Christ is truch, and therefore if wee will sinne no more, but in a contrite spirite repaire vnto him, then wil he receive vs: hee will refresh vs with the deintie comfort of his holie spirite, and at length receiue vs into ioy, therin to liue with him for ever!

Therefore, if wee haue stopped
the way +
ped

ped our eares at so manie re-
traits sounded against sin: yet
let this one comfortable spech
uttered by our Sauiour Christ,
serue instead of manie, Come:
but and if this retrait of Iesus
Christ be not able to call thee
effectually to repentance, then
turn thine eies vnto his crosse,
and beholdinge the villanie
of sinne thy maister, and Satan
the subtile serpent, repent and
amend.

Beholde the lambe of God,
he that came in the similitude
of sinfull flesh, to saue thee by
his death. Behold how the di-
uel hath handled him, behold
how his helhoundes haue in-
treated him, and all for sinne.
Behold his holy bodie racked,

behold his holie teet & handes
rent with nails, his head crow-
ned with thornes, his pretious
side launced with a speare. Be-
holde his pretious bloud drop-
ping, yea outstreaming : be-
hold howe the onelie beloued
sonne of God, our louing and
blessed Sauiour, lo how tyran-
nouslie the ministers of Satan
haue vsed him.

But why are his holie armes
outstretched ? why dooth his
holie head bow it selfe down ?
why are his feete and hands so
torne with nailes ? why dooth
his pretious bloud spinne out ?
why is this holie lamb of God
so piteouslie slaughtered vpon
the tree ?

Surely O man, thou thy selfe
haſt

haste ministred the cause, and thy sinnes haue wrought this crueltie vpon this innocent Lambe Iesus Christe: so that if thou either loue Iesus Christ whome thy sinnes haue torne so cruelly, or tender thine own case, for whom he died so mercifullie, beyond thy merit: sin no more, but repent, repent, repent, and defie the diuel, and al his tyrannie.

Yea, and sith his head, his armes, his hands, his feete, his side, and pretious bloud doo so cleerelie shew the tyrannie of sinne: detest, abhor, and auoid it. And whereas his thornie crowne that tore his head: and the nailes that rent his handes and feete: and the speare, that pearced

pearced his glorious side : doo
all crie out vpon vs, that wee
haue so rente and torne by our
finnes Iesus Christ our blessed
Sauour, let vs for shame bee
ashamed of our villanie.

Let vs lament, and repente
our iniquities, least that the ve
rie thornie crowne of his head
the verie nailes that fastened
him to the tree, and the speare
that pearced his side, doo testi
fie a iust condemnatiō against
vs, that we did so vnthankfully
use them to destroy the sonne
of God, and yet doo commyt
finne, to our power seeking to
slaie him againe.

O yee butchers ! consider
this innocent Lambe, how he
bleedeth, and sheaddeth his

pre-

preious bloud, to cleanse you from sinne, and so to sauе you from Satan: drinke vp in faith the droppings of his bloud, and moisten your soules therwith: eate him and chewe him: for hee is the bread of life, which whosoeuer eateth, he shall neuer hunger any more.

Bid war to old Adam proclaime battell against the subtle serpent, and fight like good souldiers of Christ crucified, against sinne: that death and hel beeing put to the foile, by the strength of your valiant captain, ye may at length be registered among the blessed saints of God for euer.

But if al this will not moue thee, O foolish creature, to repentance

penitance : neither the miserable seruice of Satan , nor the horrible end of sinne , nor the maiestie or mercie of Jesus Christ , nor the villanie that sin wrought vnto him , which all ought to be forcible motiues , and sufficient retentiuies from sinne : yet consider a while the condition of sinners , which of al other is most miserable .

For first , they are Gods enimies , euен such rebellious enimies , as with open armes in Satans quarrel , vnder corrupt nature , as their souereigne , resist Gods gouernment : which thing , O sinfull man , is of all other most horrible , to be Gods enimie , to be at war with God to be hated of the most mighty ,

tie, puissant and omnipotente
Lord of hostes,

Neither doo sinners, by war-
ring against the honor of God
vnder sinne and Satan, onelye
purchase the anger and hatred
of God vpon their heads : but
also they greeue the courtiers
of Ierusalem , which is aboue
and put the Angels and Saints
of God to great greefe and sor-
row.

For if that they rejoise at the
conuercion of a sinner, and bee
gladde when the loste groat is
found, and the straleng sheepe
brought to the sheepfold: then
what greefe, what sorrow, what
heauinesse do sinners purchase
vnto them, when being loste,
they wil not be found: and be-

ing

ing straieng sheepe , they will
not be brought to the sheepe-
fold of grace againe.

And heere it may please all
sinners to consider , that as re-
penting wee gladden the An-
gels and Saintes of God , and
make the diuell to repine and
greeue : so , when wee commit
sinne , and decline from the
right line of righteousnes , then
do we keepe wakes for the di-
uell , then dooth he hop for ioy ,
when we defraud the good an-
gels of God of their ioy .

These irreuocable sinners ,
these the Lorde dooth hate , as
utter enimies : yea , rotten and
stinking carion is more sweete
before men , than is such a soule
before God and his Aungels .

And

And therefore let all such repente, not onelie because they are iniurious to God, and offensiuē to the good : but also bicause they are stinking creatures and such as the Lord neither may nor will abide, vnles they returne vnto him in sack-cloth and ashes: and therefore repent and amend.

Secondly, those sinners that stop their eares against the retrait of these motiues, let them consider their wondērōus folliē. For sinne is the dung of the old serpent, and he that sinneth for the vileſt thing that is, forſaketh the most prēcious iewel in heaven and earth.

For what dooth mans soule lose by sinne ? from whom de-
parteth

parteth she ? from whom doth
she separate hir selfe ? euen frō
God her maker, her redeemer
and Sauiour : yea when shēe
sinneth she forsaketh saluation
and her owne safetie, shēe run-
neth into the stinking lappe of
the diuell her desperate aduer-
sarie, and hasteneth hirselfe vn-
to hell.

Yea, by sinne the kingdome
of the diuel is inlarged : for he
that committeth sinne is the
seruant of sinne. And what if I
saye that sinne maketh man
like to Satan ? for whatsoeuer
deformitie or filth is in the di-
uell, that is by sinne : of the
which if the Deuill might bee
freed, he were a noble and ex-
cellent creature. Euen so the
soule

soule of man, by sinne is made
filthic and deformed like the
Diuel. And what an iniurie is
this to God, that by sinne, of
his owne image, wee shoulde
make the image of the diuell?

Repent therefore, and consider thirdlie, that it gladdeneth
the diuell to see vs sin, because
thereby we become his dwel-
ling house. Now how cursed
a thing is sinne, which maketh
the temple of God the temple
of Satan? what follie: nay, what
madnes is it to lodge the diuel
in our heartes, and to drive
Christ and his holie spirit out
of doores?

Why shoulde man deale so
vnthankefullie with him, that
being God, came from the top
of

of the heauens to this vallie of
miserie, to take mans flesh vp-
on him, that hee might be his
Iesus? or why should we sinne,
and by continual finning, bid
adieu to the spirit of holines, &
harbor satan in our harts? shall
he, by whom al creatures were
made glorious, by sinne bee
banished far from vs? and he,
by whome all creatures were
deformed, bee wholie lodged
within vs?

But tak me, O man; Christ is
saluation, life, ioy, loue, and all
in al; the diuell is the father of
death, a murderer, a manslaicer,
a tyrant, a prince of darknesse,
the worker of woe. Now an-
swer, doest thou like better of
death, than of lyfe: of paine,
than

than of ioye : of hatred, than loue : of damnation, than saluation : and of hel, than of heauen? if thou doo, then shalt thou depart cōfusid into the euerlasting fire. But if thou doo prefer Iesus Christ, with his inestimable blessings, before Satan: then why doest thou wallowe in sinne, which is the onelye waie to preferre Satan in this world, & to establish his kingdome of darknes?

Wherfore, O miserable man
repent and amende: consider
that Iesus Christ, like an euangelical
henne, neuer ceaseth
clocking to gather thee vnder
his winges like a chicken: let
him not clock & cal in vaine,
neither be thou like vnto them
that

that stoppe their cares against
the charmer, charme he never
so wiselie.

Consider that God created
thee wholie to serue him, with
al thy hart, soule, strength, and
power : remember that thou
at baptisme diddest vowe and
swear obedience to his name :
remember that before GOD,
and al the bande of the holyc
Aungels and Saints, thou didst
renounce satan, & al his works,
and repent, vnlesse thou wilte
hane God and all his heauen-
lic Citizens, at the great daie
of reuvelation, to giue sentence
of condemnation against thy
perjurie.

And why, O miserable man,
shouldest thou break thy faith
giuen

giuen to God in baptisme? it
is not an oth to bee repented.
For the seruice of the Lorde is
onelie mans safetie, as the ser-
uice of Satan is the only cause
of mans miserie.

The gailor that helde vs in a
slauishe and spirituall Aegypt,
was not Pharao, but the diuel,
and that for sinne: and there-
fore, if we couet to inhabite the
land of promise, and to liue in
libertie, free from calamitie, it
standeth vs vpon to returne
vnto the Lorde, who is onelie
able, by his outstretched arme
to saue and defend vs, from the
myserable seruitude of so ty-
rannous a ruler.

Againe, al the spirits in hell
may curse the filthic bondage
of

of sinne, by seruice wherof
they are in tormentes, and shall
continue in paines vnspeakable
for euermore. The saintes
and holie ones of God are in
blisse, in ioy: yea in such ioye,
as neyther eie hath seene, nor
earc heard, nor hart euer con-
ceaved. And whiche Ieven
because they repented, forsooke
sinnes, and did the will of God
in heauen. For they onlie haue
entred, and shall enter into the
kingdome of heauen, that doo
the wil of our heauchly father.

Therefore, sith his wil is our
sanctification, innocencie of
life, puritie in conuersation,
uprightnes of hart, abstinence
from the lustes of the fleshe: if
that wee hope to enioye the
ioies

giue eare vnto his voice, conforming of our selues vnto his steps, as neere as we could.

Let not the loue of riches, the desire of any worldly promotion, or anye thinge vnder the sunne, bee it never so glorious since the preacher cryeth out & saith that al is vanitie, blind the eies of your vnderstandings, withdraw your affectiōns, or restraine and pul packe your harts from thinking vpon the tormentis in hell, or the triumphes in heauen : the one ap pointed as punishmente for wickednes and iniquitie, the other assigned as rewardes for righteousnes and innocencie.

The Lord of his mercie so moisten our harts, that al hard-

nes beeing taken awaie, wee
may with moste willinge con-
sents ioyne handes with Iesuſ
Christe our Capteine, against
Satan,finne, the fleshe, and the
world: which enimies doo bi-
terlie , and also continuallye
war against vs, and far exceed
our strength to resist them,vn-
leſſe that we forsake them, and
shrowd our ſelues vnder Iesuſ
Christ,to whom be al glo-
rie both now and
for euer,A-
men.



A praier vnto almighty God, wherein we beseech his diuine maestic, so to blesse vs with his grace, that the use of the prayers contained in this booke, and the wholesome lessons compyted in the same

may take Christian effect in vs, to our great comfort euen at all assaies, and especially in time of necessitie.

Made by A.F.

O Father of endles mercy, the fountayne and welspring of all perfect happiness, the giuer of grace, the bestower of true

A praier.

blessednes, & felicity: heere
vs, ô heare vs for thy bot-
tomlesse compassion sake,
and grant vnto vs, we hum-
bly beseech thee, whatsoe-
uer wanteth in vs towardes
the acomplishment of our
calling and duty.

And because thy holye
word the trumpet of truth,
& treasure of great riches,
hathe in expresse speeche
threatened manye stripes
to that negligent seruaunt
whiche knoweth thy will,
and yet doth it not: vouch-
safe vs, and as manye of vs
as are instructed & taught,
and thereby perceiue and
vnder-

A Praier.

vnderstand thy heauenlye
pleasure, endeuouringe to
walke thereafter, maye a-
uoid that penalty of neglig-
ence, which is denounced
against the idle seruant: thy
grace preuenting vs in all
our actions and intents.

We can not denie, but
that the sayeng of thy wel-
beloued son, the substance
of truth, and liuelye image
of thine owne maiestie is
vndoubted, certaine, and
infallible: nameiy, that not
euerye one whyche crieth
Lord, Lord, shal enter into
the kingdome of heauen:
but he which fulfilleth thy

A praier.

wil: & forlaking the world,
and all worldly pompe, betaketh himselfe wholy vnto the seruice of thee, and submitteth himself a scholler in thy schoole ; where learning sounde & substantial knowledge, he may be the more in loue with the riches of thy kingedome, and bid al earthlie vanityes auant.

Now, most mercifull Father, for that the helps to holines of lite are infinite : some , and those singular, consisting in thy Gospell preached : some, and those notable , in sinceritie of con-

A Praier

conuersation , and examples of godlines expressed :
some, and those speciall, in exhortations tending vnto Christianitie declared :
some, and those heauenlie, in praiers and supplications conteyned : maye it please thee, of thine unspeakable goodnes, & mercifull Father , to gyue vs grace so to imprinte them in our memories , and to haue them sealed in our heartes, that the course of our whole life may testifie to the world, that thy gifts in vs are not voyd and frustrate, barren and fruiteles,

p. 5. vaine

A Praier

vaine and vnused. Least being otherwise, it chaunce vnto vs, as vnto him that knittynge vpp his talent in a napkin, & hiding the same in the ground, had not onlye the same taken from him, but was also cast into vtter darknesse for his ydlenes & vnprofitable seruice.

Among al which helps, ô eternal God, and faithfull ouerseer of our soules, for that this, whych wee haue in hande, is not of least accound, since thereout wee sucke the sweet sap of com forte, the assistance of thy spirite beeýng present with

vs:

A praier.

vs: wee beseech thee with
al submission, to direct our
vnderstandings, to incrcase
our faith: to confirme our
hope, to kindle our zeale,
to guide all our affections,
and to gouerne the whole
course of our life : that
exercisinge our selues in
this , or anye other godlye
volume, published for the
edification of thy Church,
wee may vse it and them
with integritie & vpright-
nes of iudgement, with de-
uotion voyd of hypocrisie,
with faithfull iuuocation,
with humilitie and submis-
sion:that invring our selues

to

A praier

to prayer vntainedlie, wee
may obteine that whiche
we pray for effectualy, and
for the same ministred vnto vs
in time of necessitye,
with hart and voice extoll
thy most dreadful maiesty:
to whoone bee all honour,
glorie, power and dominion
euerlastinglie : To this
let all people say A-
men most ioy-
fullie: A-
men.

FINIS.

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*Glorie to God:
AMEN.*

FINIS.



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MATIS

